



LINGUISTIC SURVEY OF INDIA.

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VOL. V.

INDO-ARYAN FAMILY,

EASTERN GROUP.

PART I.

SPECIMENS OF THE BENGALI AND  
ASSAMESE LANGUAGES.

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- Vol. I. Introductory
- .. II. Mön-Khmér and Tai families
- .. III Part I Tibeto-Burman languages of Tibet and North Assam
- .. II Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
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- .. IV. Dravido-Munda languages.
- .. V. Indo-Aryan languages, Eastern group.
- Part I. Bengali and Assamese.
- .. II. Bihārī and Oriyā.
- .. VI Indo-Aryan languages, Mediate group (Eastern Hindi).
- .. VII. Indo-Aryan languages, Southern group (Marāthī)
- .. VIII Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmirī, and the ' Non-Sanskritic ' languages).
- .. IX Indo-Aryan languages, Central group.
- Part I. Western Hindi and Panjābī
- .. II Rājasthānī and Gujarātī.
- .. III Himalayan languages.
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- .. XI "Gipsy" languages and supplement.



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# LINGUISTIC SURVEY OF INDIA.

## SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ī,	उ u,	ऊ ū,	ऋ ṛ,	ॠ ṛ,	ए e,	ऐ ai,	ओ o,	औ ō,	औ au.
क ka	ख kha	ग ga	घ gha	ङ na	च cha	छ chha	ज ja	झ jha	ञ ña			
ट ta	ठ tha	ड da	ढ dha	ण na	त ta	थ tha	द da	ध dha	न na			
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va or wa				
श śa	ष sha	स sa	ह h	ड ra	ढ rha	ळ la	ळ् lha.					

Visarga (◌ḥ) is represented by *h*, thus क्रमः *kramaḥ*. Anusvāra (◌ṃ) is represented by *m*, thus सिंह *siṃh*. वग *vam*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*.; thus दङ्ग *bangka*. Anunāsika or Chandra-bindu is represented by the sign *̃* over the letter nasalized, thus मै *mē*.

B.—For the Arabic alphabet, as adapted to Hindūstānī—

ا a, etc	ح h	د d	ر r	س s	ع ʿ
ب b	ح ch	د d	ر r	ش sh	ع gh
پ p	ح h	ذ z	ز z	ص s	ف f
ت t	ث th		ژ zh	ص z	ق q
ت t				ط t	ك k
ث s				ط z	گ g
					ل l
					م m
					ن n
					when representing <i>anunāsika</i> in Dēva-nāgarī, by <i>̃</i> over nasalised vowel
					و w or v
					ه h
					ی y, etc.

Tanwīn is represented by *n*, thus فاون *fauran*. Alif-i maqsūra is represented by *ā*,—thus, داوآ *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus باد *banda*. When pronounced, it is written,—thus, باد *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, वन *van*, not *vana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*, (Kāśmīrī) चूह *chūh*, कूर *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhat'h*.



C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāthī (च), Pushtō (ڄ), Kāsmīrī (च्, च), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dʒ* sound found in Marāthī (ज), Pushtō (ج), and Tibetan (ཇ) is represented by *dʒ*, and its aspirate by *dʒʰ*.
- (c) Kāsmīrī (ञ) is represented by *ñ*.
- (d) Sindhī (ڄ), Western Panjābī (and elsewhere on the N.-W. Frontier) (ڄ), and Pushtō (ج or چ) are represented by *n*.
- (e) The following are letters peculiar to Pushtō :—  
 ټ *t*, ځ *ts* or *dʒ*, according to pronunciation; ډ *d*; ږ *r*; ښ *zh* or *g*, according to pronunciation; س *sh* or *kh*, according to pronunciation; ږ or چ *n*
- (f) The following are letters peculiar to Sindhī :—  
 ٻ *bb*; ڀ *bh*; ٺ *th*, ٽ *t*, ٿ *th*; ڻ *ph*; ڇ *jj*; ڙ *jh*; ڱ *chh*;  
 ڄ *ñ*; ڍ *dh*; ڏ *d*; ڊ *dd*, ڍ *dh*; ڪ *k*, ڪ *kh*; ڳ *gg*, ڳ *gh*;  
 ڱ *n*; ڇ *n*

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

<i>ā</i> ,	represents the sound of the <i>a</i> in <i>all</i>
<i>ã</i> ,	„ „ „ <i>a</i> in <i>hat</i> .
<i>ě</i> ,	„ „ „ <i>e</i> in <i>met</i>
<i>õ</i> ,	„ „ „ <i>o</i> in <i>hot</i>
<i>e</i> ,	„ „ „ <i>é</i> in the French <i>étart</i> .
<i>o</i> ,	„ „ „ <i>o</i> in the first <i>o</i> in <i>promote</i>
<i>õ</i> ,	„ „ „ <i>õ</i> in the German <i>schon</i> .
<i>ü</i> ,	„ „ „ <i>u</i> in the „ <i>mühe</i> .
<i>th</i> ,	„ „ „ <i>th</i> in <i>think</i> .
<i>dh</i> ,	„ „ „ <i>th</i> in <i>this</i>

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

# EASTERN GROUP.

## INTRODUCTION.

As its name implies, the Eastern Group of Indo-Aryan vernaculars includes the four Aryan languages which are spoken in the east of India, *viz.*, Assamese, Bengali, Oriyā, and Bihārī. The last-named has hitherto been considered as belonging to the Mediate Group, but there can be no doubt that such a classification is erroneous.

With a few isolated exceptions, the Aryan vernaculars of Assam, of the Lower Provinces of Bengal, of the Eastern Districts of the North-Western Provinces, and of the extreme east of the Central Provinces, all belong to the Eastern Group. Its western limit may be roughly fixed at the longitude of Tāndā in the Fyzabad district of Oudh, say roughly  $83^{\circ}\text{E.}$ , and it covers the rest of Aryan-speaking India as far as the eastern border of Assam, say,  $97^{\circ}\text{E.}$  Between these limits it is also spoken in the Nepal Tarai along the base of the Himalayas, which form its northern boundary, and it extends south to about Jaipur in the Madras district of Vizagapatam, say latitude  $19^{\circ}\text{N.}$ , where the (Eastern) Oriyā meets, and shades off through the Hal'bi of Bastar (a mixed form of speech) into the (Southern) Marāthī spoken in the Central Provinces. On the other side of the Bay of Bengal it is spoken in the Chittagong district, and, southwards, into the district of Akyab where, at about N. lat.  $20^{\circ}$ , it meets Burmese. It will thus be seen that this group of languages covers, roughly speaking, about fourteen degrees of longitude from east to west, and about nine degrees of latitude from north to south. In this area it is spoken by more than eighty-eight millions of people.

This group of languages is bounded on the west by the Mediate Group of Indo-Aryan dialects, which together form the Eastern Hindī language. In the extreme south-west, however, it is bounded by Hal'bi, which is spoken in the State of Bastar and the neighbourhood. Everywhere else it is bounded by non-Aryan dialects. Thus, on the south, it meets the Dravidian Telugu of the north-east of the Madras Presidency, while on the north and east it is bounded by a number of Tibeto-Burman languages spoken in the Himalayas and in the hill country of Assam and northern Burma.

The languages which constitute the Eastern Group have been enumerated above. Their habitats will be found described with some minuteness in the sections devoted to each. Putting the state of affairs roughly, we may say that Assamese is the language of the Assam valley, in which it is spoken by 1,435,950 people; that Bengali is the language of Bengal proper and of Sylhet and Cachar, in which area it is the vernacular of 41,696,343 people; that Oriyā is the language of Orissa and of the neighbouring portions of Madras and of the Central Provinces, the number of its speakers in this tract being 8,952,413; and that Bihārī is the Aryan vernacular of the Provinces of Bihar and Chota Nagpur, and of the Eastern portion of the North-Western Provinces, where

it is the language of 36,239,967 people. In Assam, Chota Nagpur, and Orissa these languages are not by any means the only vernaculars of the country. They are rather the tongues of the more civilised settled tracts, the hills being mainly inhabited by aboriginal tribes who speak their own Tibeto-Burman, Dravidian or Mundā dialects.

The total number of speakers of the Eastern Group of Indo-Aryan vernaculars in their own homes is therefore as follows:—

Assamese . . . . .	1,435 950
Bengali . . . . .	41,696,343
Oriyā . . . . .	5,952,413
Bihārī . . . . .	36,239,967
TOTAL . . . . .	<u>88,324,673</u>

These figures only relate to those who speak the above languages in the areas in which each is a vernacular. As far as Assamese, Bengali, and Oriyā are concerned, the Census Report for 1891 gives us the figures for the number of speakers of each in other provinces of India. Unfortunately similar figures are not available for Bihārī, as that language was not separately counted in the Census. We have been able to roughly estimate the Bihārī figures for the Provinces of Bengal and Assam, but no materials are available for other provinces. With this exception, the following is the total number of speakers of languages of the Eastern Group in all parts of India, as shown by the pages of this survey:—

Assamese . . . . .	1,447,552
Bengali . . . . .	42 032,329
Oriyā . . . . .	9,042,525
Bihārī . . . . .	37,180,782
TOTAL . . . . .	<u>89,703,188</u>

Allowing, therefore, for the speakers of Bihārī in provinces other than Bengal and Assam, we shall be well within the mark if we estimate the total number of speakers of the languages of the Eastern Group of the Indo-Aryan vernaculars as over ninety millions of people.

If we compare these figures with the populations of European countries, we may say that the number of people who speak Assamese is about a quarter of the population of Roumania,<sup>1</sup> that the number of those who speak Bengali is greater than the population of Austria-Hungary,<sup>2</sup> that the number of those who speak Oriyā is equal to more than half the population of Spain,<sup>3</sup> while those who speak Bihārī nearly equal the population of France.<sup>4</sup> As for the ninety millions who speak languages

<sup>1</sup> 5,800,000

<sup>2</sup> 41,359,204.

<sup>3</sup> 17,565,632.

<sup>4</sup> 38,517,975

of the Eastern Group, we may compare it with the total populations of France and Germany combined,<sup>1</sup> or of France, Italy, Spain, and Greece.<sup>2</sup>

In stating these areas and these figures, it should be remembered that any such account can only be approximate; for, though for convenience sake we may talk of a language having definite boundaries, such can seldom really be the case. Unless separated by some great natural obstacle, such as a range of mountains, a large river, or a tribe speaking a non-Aryan form of speech, the Aryan languages as a rule merge insensibly into each other. A well-known saying in this country is that the language changes every twenty miles, and such indeed is the fact. A native of India travelling that distance from his home would be sure to have his attention drawn to some expression, some name for a common article of everyday use, or some grammatical form, which was strange to his ears. It would be more correct but less convenient to say that, while the language spoken at Dibrugarh in North-East Assam is extremely different, on the one hand, from that spoken at Tandā in Fyzabad, and, on the other hand, from that spoken in Jaipur in Vizagapatam, each of these three shades off so continuously, yet so imperceptibly into the other two, that it is impossible to say where it begins or ends. At twenty miles from Dibrugarh, the change both to Bihārī and to Oriyā has, although imperceptible, already commenced. At three hundred miles, the change is perceptible, but the characteristic signs which distinguish Bihārī from Oriyā are not yet manifest. From this point, which roughly corresponds to the western end of the Assam valley, we may discern two lines of progress, one through Northern Bengali into Bihārī, and the other, through Eastern, Central, and South-Western Bengali into Oriyā. Oriyā itself merges into the Hal'bi dialect of Marāthī, this again into Nāgpurī Marāthī, that again into Berari Marāthī, that again into standard Marāthī, and that finally into the Konkani Marāthī spoken in the neighbourhood of Goa. To a man of Assam, Konkani would be utterly unintelligible, and yet he might travel from Dibrugarh to Goa without being able to point to a single Indo-Aryan boundary stone between these two widely different languages. An ideal map of the Aryan languages of India would therefore present to the eye a number of colours gradually shading off into each other. It would be possible, but not convenient, to represent the localities in which various languages are spoken by this method. After all, what is wanted is definite information regarding a state of affairs which is essentially indefinite, a want which it is manifestly impossible to supply. It is most nearly supplied by selecting fixed points, where, at each, we are certain that a well-defined language is spoken, and, taking these as the foundations of our hypothesis, by drawing arbitrary lines showing the imaginary boundaries which do not exist, but which give the needed definite impression of the approximate area in which each recognised

<sup>1</sup> France	.	.	.	.	.	.	.	.	38,517,075
Germany	.	.	.	.	.	.	.	.	52,270,900
							TOTAL		<u>90,797,875</u>
<sup>2</sup> France	.	.	.	.	.	.	.	.	38,517,075
Italy	.	.	.	.	.	.	.	.	31,668,000
Spain	.	.	.	.	.	.	.	.	17,565,632
Greece	.	.	.	.	.	.	.	.	2,433,806
							TOTAL		<u>90,185,413</u>

form of speech is spoken. On this principle, the maps illustrating the relative position of the various languages which form the Eastern Group of Indo-Aryan vernaculars have been drawn up, and they should be accepted subject to the above explanation

Aryan languages do not merge into non-Aryan languages in this way. A language of one family may occasionally borrow words of grammatical forms from a language of another, and this is all. Sometimes the necessity of intercourse has evolved a kind of 'pigeon' language, a jargon unworthy of the name of dialect, but even in this case its speakers talk their own language amongst their own people.

I have said that natural obstacles may prevent one Aryan language from merging into another. There are some interesting examples of this fact in the Eastern Group. The language of the Chota Nagpur plateau is Bihārī, while that of the district below the plateau, and immediately to its east, Manbhum, is Bengali. Here there is no merging, Bihārī and Bengali live side by side as independent languages. Nay, there are even immigrants from the plateau who have settled in Manbhum, and who still speak Bihārī in the midst of their Bengali-speaking neighbours. So, also, there are Bihārī-speaking immigrants in Singbhum, an Oriyā district, who retain their original language as strangers in a strange land. On the other hand, where Bengali and Bihārī meet north of the Ganges in a level plain, with little or no natural barrier between them, the languages so merge into each other that it would be impossible to draw a definite boundary line. A feeble barrier, it is true, does exist in the river Mahananda, and that has some slight influence in separating the two forms of speech.

We have seen that speakers of an Aryan language when living as strangers in a country in which another Aryan language, even a nearly related one, is spoken, retain the use of their ancestral tongue. This is, as might be expected, still more prominently the case where they have settled among an aboriginal population speaking non-Aryan languages, as is the case in Chota Nagpur. This is a peculiarity of Aryan speakers as distinct from the aboriginal tribes. It will be noted in future volumes of this Survey, how willingly an aboriginal tribe allows its own proper language to be corrupted by those of its more civilised Aryan neighbours, and how, in some cases, it has even abandoned its own language altogether, and has adopted in its stead one whose speakers claim, and are allowed, all the prestige that attaches in India to the caste-system. There are even instances in which an aboriginal tribe has abandoned its language for that of another non-Aryan family.<sup>1</sup>

The earliest specimens of the Aryan vernaculars with which we are acquainted are the older hymns of the Rīg-vēda. These hymns probably represent the condition of the language spoken in North-Western Hindōstān at the time that they were composed, yet even they show several signs of dialectic differences. As a literary language, the form of speech preserved by them gradually developed into what is known as classical Sanskrit. On the other hand, as a group of cognate vernaculars, it took a different course in the mouths of the people, and branched out into different streams of living tongues as the Aryans spread and gradually advanced down the Gangetic valley.

The next stage at which we find these speeches is in the time of the celebrated

<sup>1</sup> A good example is afforded by the Khariā tribe, who have a language of their own which belongs to the Mundā family. Yet the pages of this Survey will show that the Khariās who live in the Bengali-speaking district of Manbhum speak a corrupt Bengali, while those of Sambalpur speak a corrupt form of a Dravidian language which is probably Oraon

Aśoka, king of the city now called Patna, whose proclamations in the vernacular of his time date from about 250 B.C., and were scattered over the north of India, and even as far south as Mysore. These proclamations still exist, and the language in which they are couched is readily divided, according to the localities in which the inscriptions have been found, into an eastern and a western dialect. This language is commonly called Pāli, and represents the same stage of development as that form of speech in which the Buddhist scriptures have been recorded.

Five centuries later we find the Aryan vernacular of India still further developed. It is now called the 'Prākṛit' or 'natural' language, as opposed to the artificial Sanskrit. We find specimens of it in the dramatic compositions of the time, in poetical works, in contemporary inscriptions, and in the literature of the Jains. It thus attracted the attention of native scholars and several contemporary grammars were written which dealt with its peculiarities. Taking the state of affairs thus reported as existing in about the eleventh century A.D., we find that the main division of the then Aryan vernaculars of India coincided with that which we have observed as existing in the time of Aśoka, but that the process of fission had proceeded much further. A large number of dialects existed covering the whole of Northern and Central India, which, if we exclude the languages of the extreme North-West, naturally grouped themselves into two main collections, an Eastern and a Western. If we confine ourselves to the valleys of the Jamna and of the Ganges, we find two principal languages spoken, one, Śaurasēnī, with its head-quarters in the Dōāb, which belonged to the Western, and another, called Māgadhī, with its head-quarters in the country round the modern Patna, which belonged to the Eastern Group. These two languages met and merged into each other in Oudh and the country across the Ganges to its south, and formed a dialect partaking partly of the nature of Śaurasēnī and partly of the nature of Māgadhī, which was known as *Ardha-Māgadhī* or 'Half-Māgadhī.' Of these three languages, Śaurasēnī became the parent of Braj Bhāshā and its connected dialects, including standard Hindī, *Ardha-Māgadhī* of the dialects which are now known as Awadhī, Baghelī, and Chhattīsgarhī, and which I have grouped together under the name of Eastern Hindī, and Māgadhī of all the languages of the Eastern Group of Indo-Aryan vernaculars. Just as the Eastern vernacular of Aśoka's time branched out into a number of dialects, of which Māgadhī was the principal one, so Māgadhī, in the course of centuries has, in its turn, developed into four separate languages, of which Bengali and Bihārī are the principal. Indeed this process of fission had already commenced during Prakrit times, for the latest indigenous grammarians of that language mention amongst the varieties of Māgadhī, a Gaudī, a Dhakkī, and an Utkalī or Ōdī. Bihārī is the direct descendant of Māgadhī and is spoken in its original home. Gaudī is the parent of the Bengali of Northern Bengal and of Assamese. Spreading to the south-east, Māgadhī developed into the Bengali of the Gangetic Delta, and still further towards the rising sun, Dhakkī (or the Māgadhī of Dacca) became the modern Eastern Bengali. Oriyā is the representative of the ancient Utkalī.

It now remains to consider the characteristics of the Eastern Group of Indo-Aryan vernaculars, which differentiate them from languages of other groups, and in which they agree amongst themselves. In classifying languages, grammar rather than vocabulary must be taken as the test, and,

Distinguishing characteristics  
of the Eastern Group

applying this test, it will be seen that these characteristic points are numerous and important. Attention will also be drawn to the fact that in many cases Marāthī, the Southern Indo-Aryan language, agrees with the Eastern languages as against those of the West.

Taking first the phonetic system of the group, we find that the pronunciation of the commonest vowel in all the languages, the letter *a*, is much broader than in the west. In Assamese it has even the sound of *o* in 'glory,' in Bengali and Oriyā it has commonly the sound of *o* in 'hot,' and sometimes the sound of *o* in 'hope,' and in Bihārī, the most western dialect of the group it is flatter, but has not yet achieved the western sound of *u* in 'nut.' Indeed, we may say that in this group the vowel has, generally speaking, two sounds, a short and a long one, the short being based on the sound of the *o* in 'hot,' and the second on the sound of the *a* in 'all.' It represents a true pair of short and long vowels strange to the western languages, of which the short sound is heard in its greatest purity in Bengali, and the long one in Bihārī.<sup>1</sup> In an exactly similar way the long *ā* has developed in the Eastern Group into a pair of short and long vowels, the first approaching the sound of the *a* in 'man,' and the second that of the *a* in 'father.' Of these only the latter occurs, so far as my observation extends, in the language of the west.<sup>2</sup> The vowels *e* and *o* have also each developed into a short and a long pair. This is also the case in Western dialects, but is far more common in, and is a most prominent feature of the Eastern group. The short *e* is pronounced like the *e* in 'met,' and the short *o* like the first *o* in 'promote.'<sup>3</sup>

As regards the consonants,—(1) the languages of the Eastern group show a marked preference for the letters *r* and *rh* over the cerebral *r* and *rh*. Even when one of the latter pair of letters is written, it is often pronounced merely as a dental. So also, except in Oriyā, which is influenced by the Dravidian languages of Southern India, a cerebral *n* is always pronounced in the Eastern Group as if it were a dental *n*. In Assamese and Eastern Bengali this dislike to cerebral sounds is carried to an extreme, and every letter of that class is commonly pronounced as if it were a dental. On the other hand, as we go west, the tendency to emphasise the character of the cerebral letters is more and more marked, and the burr of the cerebral *n* of Panjābī is one of the most characteristic peculiarities of that language. (2) Bengali and Assamese show great uncertainty in the pronunciation of the palatal letters. The further east we go the greater is the tendency to pronounce a *ch* as if it were *ts* or *s*, a *chh* as if it were *s*, and a *j* as if it were *z*. The same peculiarity is observable in Marāthī. (3) The Eastern languages cannot tolerate an initial *y* or *w*, while one or other is often added euphonicly in the Western languages. Thus, while Bihārī has *ī*, *thī*, *ū*, *that*, Hindī has *yah* and *wah*. (4) One of the most typical peculiarities of the Māgadhi Prakrit was that it pronounced an *s* something like the English *sh*. Exactly the same pronunciation prevails in Bengali at the present day. In Assamese the sound has been further weakened to almost the sound of the *ch* in 'loch.' On the other hand, Bihārī and Oriyā follow the western custom of pronouncing an *sh* as if it were *s*. This pronunciation of

<sup>1</sup> Compare the Bengali *ghar*, a house, pronounced 'ghōr,' and the Bihārī *māra*, beat, pronounced 'mārā' (the letter *ā* represents the sound of *a* in 'all')

<sup>2</sup> Compare the Bihārī *mār'lanh'*, he beat, in which the first *ā* is pronounced almost like the *a* in the English word 'Harry'

<sup>3</sup> Compare Bihārī *beṭiā*, a daughter, but Hindī *biṭiā*, Bihārī *ghor'wā*, a horse, but Hindī *ghur'wā*

*sas* is almost the only circumstance in which the modern eastern languages do not all agree in following the custom of the ancient Māgadhī.

## Inflexion.

Turning now to inflexion, it may be broadly stated that all the languages of the Eastern Group (and also Marāthī) show a greater tendency to inflexional synthesis than do those of the Western. Most of the inflexional procedure of the Western languages is carried out by the addition of separate words, which are still separate words even when added to the main base. For instance 'a house' is *ghar*. If, in Hindī, we wish to say 'of a house,' we must add the separate word *lā*, and, if we wish to say 'in a house,' we must add the separate word *mē*, thus, *ghar-lā*, *ghar-mē*. In other words, the language is, so far as this part of its grammar is concerned, in the analytic stage. On the other hand, these ideas in the Eastern Group are not conveyed by the addition of separate words but by true inflexion. Thus, Bengali *gharēr*, Assamese *gharar*, Oriyā *gharara*, Bihārī *gharak*, of a house; Bengali, Assamese, Oriyā, and Bihārī, (*cf.* the Marāthī *gharī*) *gharē*, in a house. In other words the language is, so far as this part of its grammar is concerned, in the synthetic stage. Again, in Hindī, 'I went' is *maī chalā*. It is necessary to state the pronoun, or we shall not know who has gone. On the other hand, for the same idea, Bengali has *chalām*, Assamese *salitō*, Oriyā *chalit*, and Bihārī *chal'āhū* (*cf.* Marāthī *chal'āō*), in all of which the meaning of the first personal pronoun is as much included as in the Latin *ivi*. These words mean only 'I went.' They cannot mean 'you went' or 'he went.'

## Declension

Descending to details, we shall commence with declension, or the inflexion of nouns and pronouns. As a broad rule we may say that every Indo-Aryan noun or pronoun has a direct and an oblique form in each number. The two forms are, it is true, often identical, but each exists, and each has all the same its separate origin. The identity of appearance, when it occurs, is only accidental. Thus, in Hindī, the word for 'horse' has its direct form *ghōrā*, and its oblique form *ghōrī*. Similarly the word for 'house' has its direct form *ghar*, and its oblique form also *ghar*, similar in appearance, but different in its origin. The former is derived from the Vedic word *grihah*, a house, and the second from the Vedic word *grihasya*, of a house. Words like *ghōrā*, which thus end in *ā* in Hindī, and have an oblique form in *ī*, are called strong forms of *a*-bases, while words like *ghar* (properly *ghara*) which in Hindī are pronounced as if they ended in a consonant, are weak forms of *a*-bases. It may be stated, roughly speaking, that in languages of the Western Group strong forms of *a*-bases are the only nouns whose oblique forms differ from their direct forms. In the Eastern Group, many weak forms of *a*-bases have also oblique forms differing from the direct ones. Thus, in Bihārī, *pahar*, direct form, means 'a guard,' and its oblique form is *pahrī*. In the Eastern Group, the direct strong form of *a*-bases always ends in *ā*, but in the Western Group, it usually ends in *au* or *ō*. The only exception is Panjābī, in which it ends in *ā*, which form has been borrowed from that language by literary Hindī. Thus, the word for 'horse' in the Eastern Group is everywhere *ghōrā*, but in the Western Group we have true Hindī *ghōrau*, Gujarātī *ghōdō*, and Panjābī, with its imitator literary Hindī, *ghōdā* or *ghōrā*. Here again Marāthī follows the Eastern Group. In the Eastern Group the oblique form of all strong *a*-bases, and of all weak *a*-bases whose oblique form differs from the direct, always ends in *ā*. But in the Western Group, except in Gujarātī and Rājasthānī, in the case of strong bases only it



ends in *ē*. Thus, the oblique form of 'horse' is throughout the Eastern Group *ghōṛā*, but in Hindī it is *ghōṛē*. Only in Gujarātī and Rājasthānī is it *ghōḍā*. As for weak forms, both forms are the same throughout in the Western Group, but in the Eastern we have Bihārī *pak<sup>r</sup>rā*, already mentioned, and *mār<sup>r</sup>bā-k*, for striking, Bengali *mārībā-r*, of striking, Oriyā *mārībā-ra*, of striking, and Assamese *mārība-r*, of striking. In the last example, the final vowel of the base is the same, but has been shortened. The direct form of all these is either *mārīb* or *mārāb*. Similarly, the oblique form of the Marāthī *bāp*, a father, which is a weak *a*-base, is *bāpā*. Turning now to the formation of cases, we see many points characteristic of the Eastern Group. The sign for the Dative case in Bengali, Assamese, and Bihārī is *kē*. The only Western sign which at all approaches this is the Hindī *kō*. In the Eastern Group the typical letter of the Genitive case is *r*, as in the Assamese *ghōṛār*, the Bengali *ghōṛār*, the Oriyā *ghōṛāra*, and the Bihārī, *ghōṛā-kēr*. This is rare in the declension of substantives of the Western Group, though we meet it in some of the pronouns. I have already drawn attention to the synthetic manner in which some of the Eastern cases are formed.

Finally there is one important point that the case of the Agent, which in languages of the Western Group is used before the Past Tenses of Transitive Verb, is altogether wanting in the languages of the Eastern Group.

Turning now to pronouns, we note first that the singular possessive pronoun in the East has *ō* for its medial vowel, but that in the West it has *ē* or *ā*. Thus, in Assamese, Bengali, and Bihārī 'my' is *mōr*, and in Oriyā it is *mōra*, but in Hindī it is *mērā*, and in Gujarātī it is *mārō*. Again the relative and its connected pronouns end in *ē* in the East, but usually in *ō* in the West. Thus, Bihārī *jē*, Hindī *jō*, who. There are several other differences of the same character.

It is in the conjugation of verbs that the languages of the Eastern Group show the most salient characteristics.

They have several forms of the Verb Substantive, some of which are common to all Indian languages, some of which are rare in the Western Group, and one, the Bengali *baṭē* and Bihārī *bātē*, he is, which does not occur in it.

One peculiarity of the Eastern Group, which it shares with Marāthī, is what is known as the *l*-past. In all these languages, the characteristic letter of the past tense is *l*, which only appears, and then but rarely, in one language, Gujarātī, of the Western Group. As this tense is of very frequent occurrence, it gives a distinctive colour to the Eastern forms of speech, which is at once recognised by the most inattentive hearer. Thus, for 'he struck,' we have Assamese *mārīlē*, Bengali *mārīla*, Oriyā *mārīlā*, Bihārī *mār<sup>r</sup>lak*, and Marāthī *mārīlē*; but Hindī *mārā*, Rājasthānī and Gujarātī *māryō*, and Panjābī *māriā*.

Another very prominent characteristic of the Eastern Group is the *ḍ*-future. This it does not share with Marāthī. Thus, for 'thou wilt strike' we have Assamese and Bengali *mārībī*, Oriyā *mārību*, Bihārī *mār<sup>r</sup>bē*; but Hindī *mārēgā* or *mārīhaṣ*, Rājasthānī *mār<sup>r</sup>sī* or *mār<sup>r</sup>hī*, Gujarātī *mār<sup>r</sup>śē*, Panjābī *mārēgā*.

These are the principal characteristics of the Eastern Verb. There are others less important, but the above are sufficient to show how entirely different its conjugation is from that of the west.

<sup>1</sup> The second person is used for the examples, as the third person presents some irregularities which might mislead

In syntax there is one most important difference between the Eastern and the Western Groups. In the latter the Past Tenses of Transitive Verbs are construed passively. They do not say 'I struck him' but 'he was struck by me,' *māṭ-nē wāh mārā*. In the former this is not the case. The active construction is used throughout, as in the Bengali *āmi tāhā-lē mārulām*, I struck him.

The alphabets used by the Eastern Group of languages follow geographical rather than linguistic lines. Thus, while the so-called Bengali alphabet is that usually adopted for writing Bengali and Assamese, a corrupt form of the Khmēr alphabet is used for writing Bengali on the borders of Burma and the Kaithī for writing the same language on the borders of Bihar. For Bihārī, the usual alphabets are the Dēva-nāgarī and the Kaithī, but the Oriyā alphabet is used for the forms of Bihārī spoken in Orissa. For Oriyā the usual alphabet is the Oriyā one, but in north Orissa, it is the Bengali, and on the borders of the Marāthī and Eastern-Hindi-speaking countries it is the Dēva-nāgarī. Full particulars of these alphabets will be found in the proper places. Suffice it to say here that they are all related to and based on the same system as the well-known Dēva-nāgarī form of script. The only prominent irregularity is shown in the Chākmā alphabet used for Bengali on the Burmese frontier, in which the inherent vowel in each consonant is not *a* but *ā*.



MAP  
 Illustrating the dialects  
 and  
 Sub-dialects of the Bengali language

Scale 1 Inch = 64 Miles.

## BENGALI OR BAṄGA-BHĀSHĀ.

This is the language of Lower Bengal, or the region of the Gangetic Delta and of the districts immediately above it and to its east.

It is called by those who speak it Bānlā or Banga-bhāshā,—the language of Banga or Vanga. The former is the colloquial title, while the latter is the name found in literature. In Sanskrit, the word 'Vanga' meant Eastern and Central Bengal, but in modern times it is applied to the whole country in which the Bengali language is spoken. The word 'Bengali' is an English one, framed on the English word 'Bengal,' which may have been learned in Southern India,<sup>1</sup> where the word *Vaṅgālam* occurs in an inscription of the great Tanjore temple, dating from the 11th century A.D. From this word arose the word *Bangālā* of the Arabic Geographers.<sup>2</sup> From Arabic, it got into Persian, and we find Abū-l-fazl saying in the *Ain-i Akbarī*, 'the real name of Bangāla is Bang.'<sup>3</sup> From Persian, the word *Bangālā* was adopted into Hindūstānī, and was used by Muhammadan writers in that language. So far as my reading goes it was not used by any of the classical Hindū writers, who still adhered to the proper name of the country,—Bang. From *Bangālā*, Hindustānī writers formed the hybrid word *baṅgālī* and also the contracted word *baṅglā*, both meaning 'of or belonging to Bengal,' 'Bengali.' The latter word has entered into English in the word 'bungalow,' which means a house after the Bengal fashion. 'Bangālī' has been borrowed by some English writers, under a mistaken idea of correct spelling, and has been used instead of the English word Bengali, which is much as if an Englishman were to borrow the French word 'Allemagne,' when he wanted to say 'Germany.'<sup>4</sup> As this is a work in the English language, I shall throughout use the English word 'Bengali' when referring to the form of speech now under consideration. For the reasons above stated, I shall avoid the form 'Bangālī,' or, as some write it, 'Bengālī,' with a diacritical accent on the second syllable. The sole advantage of the latter form is that it prevents ignorant English people from pronouncing the word as if it was 'Béngālee,' with the second syllable short, and accents on the first and last syllables. The class of people who use this pronunciation are not likely to trouble themselves with the results of this Survey. In titles and headings, I shall give, as an alternative name, the word 'Banga-bhāshā,' which, as stated above, is the name given in literary works to the language by the people who speak it.

<sup>1</sup> Much of what follows is based upon Yule and Burnell's *Hobson-Jobson*, s. v. Bengal. I have to thank Mr Beames for many kindly criticisms on this introduction.

<sup>2</sup> In Elliot's *History of India as told by its own Historians*, I, 72, the Arabic Historian Rashīda-d-dīn, quoting from Al Biruni (circ. 1000 A D), is shown as speaking of 'Bangālā,' but the reading is very doubtful. There are, however, other examples.

<sup>3</sup> The original (Blochmann's Edition, Vol I, p 388) runs *نام اصلي بنگاله بنگ* *nām-e aṣlī o Bangāla Bang*. Abū-l-fazl adds that the suffix *āl* in *Baṅgālā* means an embankment between two fields. These, he says, were raised by former rulers throughout the country. Hence its name. The explanation is ingenious if nothing more. Modern *pandits* derive the name from *Banga-ālaya*, the abode of Banga.

<sup>4</sup> The word *bāṅgālā* occurs in Bengali itself in the sense of the Bengali language, but it is evidently borrowed in later years from Hindūstānī. The word does not occur in Sanskrit literature, the nearest approach to it being the word *vāṅgālā*, which is, however, the name of a musical mode, and does not mean Bengali. In the later language *bānlā* also occurs in the same sense as *bāṅgālā*, i. e., meaning the Bengali language, and is common in the colloquial dialect. This form shows that it is taken from Hindūstānī, either under English influence or as a relic of the Muhammadan occupation of the country.

The area in which Bengali is spoken may be roughly stated to coincide with the Province of Lower Bengal, as distinct from Chota Nagpur, Bihar, and Orissa. The language also extends on the West into Chota Nagpur, being spoken in the eastern portions of that Division, below the plateau of Hazaribagh and Lohardaga. On the East it extends into the Assam Valley, where it gradually merges into the cognate Assamese language. It also occupies the Assam Districts of Sylhet and Cachar, which formerly were counted as a portion of Lower Bengal, and which in ancient times formed part of the original kingdom of Baṅga or Vanga. Here its further progress is stopped in all three directions by the languages of the wild tribes of the Hill tracts of the Assam Province. It stretches down the East littoral of the Bay of Bengal into Northern Burmah, its way eastwards being similarly barred by the Hill tribes of Arakan. To the South, it meets the Burmese language in the District of Akyab. It reaches to the sea-coast along the North of the Bay of Bengal. From the mouth of the River Hooghly its southern boundary extends in a north-westerly direction across the centre of the District of Midnapore and then curves south again so as to include the Dhalbhum portion of the District of Singhbhum, running along the northern frontier of the hilly Native State of Mayūrbhanja (Mohurbhanj), till it meets its own western boundary. South of Singhbhum, in the north of the Native States of Keonjhar and Mayūrbhanja there are large numbers of speakers of Bengali, principally of the Kurmī caste, but these are immigrants from the north and north-east, and the true language of these states is Oriyā. Its extreme south-western boundary cannot be defined exactly, as it here shades off gradually into the cognate language of Orissa, and in the boundary tract it is often difficult, or impossible, to say whether a man is speaking dialectic Bengali, or dialectic Oriyā.

Its western boundary runs through the District of Singhbhum and includes the whole of the District of Manbhum. It then meets the hill country of the Santal Parganas in which languages belonging to the alien Mundā family are spoken, and is forced in a north-easterly direction up to the River Ganges which it crosses near Rājmahāl. Thence it runs nearly due north, following closely the course of the Mahānandā (Mahanadi of the maps) River, through the Districts of Malda and Purnea, up to the Nepal frontier. Except where it meets the unrelated Mundā tongues of the Santal Parganas (with which it shows no signs of mixing), the language merges gradually into the neighbouring Bihārī spoken in Bihār and Chota Nagpur, but its manner of doing so is different north and south of the River Ganges. North of the Ganges, in the Districts of Malda and Purnea, there is an intermediate dialect, partly Bengali and partly Bihārī, but with its grammatical construction mainly based on the stronger and more cultivated language of Bengal. On the other hand, on the borderland in Manbhum and Singhbhum, a large proportion of the uneducated classes (again principally Kurmīs) is bi-lingual, speaking by preference a corrupt form of the Bihārī of Chota Nagpur, but also able to use the western dialect of Bengali. Here, the country is a meeting place of nationalities. It is peopled partly from the east, Bengal, and partly from the west, Chota Nagpur, and the languages of each nationality mix but do not unite. A somewhat similar state of affairs, but to a less marked degree, exists north of the Ganges, in Malda, but, as a general statement, we may borrow a metaphor from another science, and say that, north of the Ganges, there is a chemical combination of the two languages, while, south of it, there is a mechanical mixture.

The lower ranges of the Himalayas form the northern boundary of Bengali. They are inhabited by wild tribes speaking various Tibeto-Burman languages. The line runs along the north of the Tarai in the Districts of Darjeeling and Jalpaiguri, till it meets the eastern boundary in the north of the District of Goalpara in Assam.

Both in regard to its measure of cultivation, and to the number of people who speak it, Bengali is the most important of the four languages, Assamese, Bengali, Oriyā and Bihārī, which form the Eastern group of the Indo-Aryan family. Like other members of the group, and like Marāthī, it is more structurally developed than the languages of Hindūstān Proper. The latter decline their nouns with the aid of postpositions, much as in English we perform the same function with the aid of prepositions. They freely use participles in the conjugation of verbs, and use the passive construction in conjugating the past tenses of those which are transitive. They do not say, 'I killed him,' but 'he was killed by me.' In Bengali, all this is in process of disappearing. The postpositions have been worn away by centuries of attrition, and have become simple terminations. The use of the participles in the conjugation of verbs has been similarly disguised by the addition of personal suffixes, which, a comparatively few generations ago, were separate pronouns used with the participles as in English at the present day. Although philologists tell us that the passive construction of the past tenses of transitive verbs still exists in the language, all sense of this has been lost in the literary language taught in grammars, and the verb is conjugated, according to English ideas, as straightforwardly as any in Latin or Italian.<sup>1</sup> The details of Bengali grammar will be given subsequently. I shall only mention here one more important peculiarity which the language shares with the others of the Eastern group. Bengali grammar has a very feeble sense of the distinction of number. In the case of Nouns, the distinction is hardly observed at all, except in the case of those referring to human beings; at most a kind of plural being formed by the addition of some noun of multitude. Thus, if a Bengali wishes to say 'dogs,' he must say, 'dog-collection,' or some such phrase.<sup>2</sup> In Pronouns, the singular of the first and second persons is not used in the literary language, except in expressing familiarity or contempt. In the third person, the singular pronoun is only used when respect is not intended, or when referring to an inanimate object. In all, the plural form is commonly used instead of the singular when referring to human beings. In the third person, when respect is intended, it is intimated either by the use of a special word, or by simply nasalising the pronunciation of the pronoun. The plural being used for the singular, if it is necessary to emphasize the idea of multitude, the original plural is treated as if it was a singular noun, and a kind of

<sup>1</sup> In the dialectic language of the common people, an interesting relic of the passive construction of the transitive verb survives in many parts of Bengal. The third person singular of the past tense differs in Transitive and in Intransitive verbs. In Transitive verbs, it ends in *ē*, a corruption of *hi*, meaning 'by him' or 'by them'. Thus, *khālē*, he ate, *puchhē*, he asked. In Intransitive verbs, however, the third person ends in *ā* (*ō*), or is sometimes without any vowel termination. It is here simply the past participle, without any pronominal termination. Thus, *gēlā* (*gēlō*), or *gēl*, he went. For the benefit of my brother students I may add that in these dialects, the Past Conditional (which is formed from the Present Participle) is always treated as if it belonged to an Intransitive verb, even in the case of Transitive ones.

<sup>2</sup> The Nominative plural in *ā* used with nouns expressing human beings is the only exception to this statement and, philologically speaking, it is hardly an exception.

plural of a plural is formed on this basis.<sup>1</sup> In the case of Verbs, all sense of number is lost. The original first and second persons singular, are now only used in the literary language in speaking in contempl. The plural is now used for both numbers, though the original third person singular is employed when the subject (singular or plural) is inanimate or spoken of without respect.

The above remarks apply fully only to the literary language. In the dialects used by the uneducated, the singular forms of the pronouns and verbs are still used, and will frequently be met in the following specimens.

Literary Bengali, as now known, is the product of the present century. Its direct cultivators were Calcutta Pandits, who, however well-meaning, have ruined the language by their learning. In connexion with this point, I cannot do better than quote Mr Baines, who admirably sums up the state of affairs in the *General Report on the Census of India for 1891*.<sup>2</sup> He says:—

General character of the language

‘Bengali has no doubt been unfortunate in the circumstances that have attended its development. The latest of all the Prakrit offshoots to be recognized as a language at all, it dates in that capacity only from the decay of the Delhi Empire. Bengal, too, is the Province of all others in which there is the widest gap between the small literary caste and the masses of the people. One of the results is that the vernacular has been split into two sections—first, the tongue of the people at large, which, as remarked above, changes every few miles, secondly, the literary dialect, known only through the press, and not intelligible to those who do not also know Sanskrit. The latter form is the product of what may be called the revival of learning in Eastern India, consequent upon the settlement of the British on the Hooghly. The vernacular was then found rude and unagreeable, owing to the absence of scholarship and the general neglect of the country during the Moghal rule. Instead of strengthening the existing web from the same material, every effort was made in Calcutta, then the only seat of instruction, to embroider upon the feeble old frame a grotesque and elaborate pattern in Sanskrit, and to pilfer from that tongue whatever in the way of vocabulary and construction, the learned considered necessary to satisfy the increasing demands of modern intercourse. He who trusts to the charity of others, says Swift, will always be poor, so Bengali, as a vernacular, has been stunted in its growth by this process of cramming with a class of food it is unable to assimilate. The simile used by Mr Baines is a good one. He likens Bengali to an overgrown child tied to its mother’s apron-string, and always looking to her for help, when it ought to be supporting itself.’

As regards the pronunciation of these imported Sanskrit words, an extraordinary state of affairs exists,—paralleled, I believe, in no other language in the world. This is not the place for an elaborate description of the origin of the Indo-Aryans, but, in order to understand what has occurred, it is necessary to follow the course of the Bengali language from its earliest stage. This was some dialect closely akin to Sanskrit (it never actually was Classical Sanskrit) which existed in North-Western India, when the language of the original Aryans of India resembled that which we find in the hymns of the Rig-vēda. The speakers of this tongue gradually migrated eastwards, and we find them in Bihār and Oïssa in the year 250 B C. We have specimens of their language, for their then king, Aśōka, has left us inscriptions couched in his own words.

<sup>1</sup> Nearly all pronouns have, in the Eastern group, lost their original Nominative form, and what is now used as the Nominative was originally the case of the Agent, which should properly only be employed before the past tenses of Transitive verbs. A relic of the Agent case of Nouns is the Bengali Nominative Singular form in *ē* which can only be used before Transitive verbs.

<sup>2</sup> P. 143

His capital was at what is now Patna, and his language has since been called Māgadhi from Magadha, the ancient name of South Bihār. As might be expected, the language had widely departed from standard Sanskrit. Inflections had become worn down, and inconvenient compound consonants had become simplified. Like a sensible man, Aśōka, who wished what he had written to be understood, spelled his words as they were pronounced, and not in the old Sanskrit fashion, which no longer represented the actual sounds of the language. We next get a view of the vernacular spoken in Eastern India in the works of the Grammarians whose last and best representative for our present purpose was Hēma-chandra, who flourished in the middle of the twelfth century A.D. In the interval which had expired since Aśōka's time, the language had developed greatly. The very vocal organs of the people had undergone a change and they found it difficult to pronounce letters which had been easy to their forefathers. As they pronounced them differently, they spelled them differently, and owing to the record left by Hēma-chandra we know how they did pronounce them. When they wanted to talk of the Goddess of Wealth, whom their Sanskrit-speaking ancestors had called Lakshmi, they found the *lshmi* too much trouble to say, and so they simplified matters by saying, and writing, *Lakshī*. Again when they wanted to ask for cooked rice, which their ancestors called *bhakta*, they found the *kt* too hard to pronounce, and so said, and wrote, *bhatta*, just as the Italians find it too difficult to say *factum*, and say, and write, *fatto*. Again, they could not pronounce an *s* clearly, they had to say *sh*. When they wanted to talk of the sea, they could not say *sāgara*, but said and wrote, *shāgara* or *shāyara*.<sup>1</sup> As a last example, if they wanted to express the idea conveyed by the word 'external,' they could not say *bāhya*, and so they said and wrote, *bājya*.

Now, there is no doubt about the fact that it is from some eastern form of this Māgadhi language (or Prākrit, as it is called) that Bengali is directly descended. The very same incapacities of the vocal organs exist with Bengalis now, that existed with their predecessors eight hundred years ago. A Bengali cannot pronounce *kshmi* any more than they could. He cannot pronounce a clear *s*, but must make it *sh*. The compound letter *hy* beats him, and instead he has to say *jy*. These are only a few examples of facts which might be multiplied indefinitely. Nevertheless, a Bengali when he borrows his Sanskrit words writes them in the Sanskrit fashion, which is, say, at least two thousand years out of date, and then reads them as if they were Māgadhi words. He writes *Lakshmi*, and says *Lakshī*. He writes *sāgara*, and says *shāgar*, or, if he is uneducated, *shāyar*. He writes *bāhya*, and says *bājya*.<sup>2</sup> In other words, he writes Sanskrit, and reads and talks another language. It is exactly as if an Italian were to write *factum*, while he says *fatto*, or as if a Frenchman were to write the Latin *ecce*, while he says *voilà*.<sup>3</sup>

The result of this state of affairs is that, to a foreigner, the great difficulty of Bengali is its pronunciation. Like English, but for a different reason, its pronunciation is not

<sup>1</sup> Spelled शयरा in Dvā nāgarī.

<sup>2</sup> The meaning of the *ā* will be explained subsequently. It represents the sound of the *a* in 'hat'.

<sup>3</sup> I should not wish it to be understood that Bengali pronunciation always reverts to exactly the same stage as that at which Māgadhi had arrived when it was illustrated by Hēma-chandra. Bengali has preserved many other forms of pronunciation, all of which it impartially represents by Sanskrit spelling. Thus in Sanskrit the word for truth is *satya*. Thus the Bengali pronounces *shōt'ō*, the small *y* above the line being hardly audible, which is, however, a development on altogether different line from that followed by the Māgadhi *śacichā* (शचि). Such forms are no doubt due to false analogy, *satya* becoming *shōt'ō*, because (in this following Māgadhi) words like *vākya*, a sentence, become *bāk'ō*. In other words, while Bengalis speak modern Māgadhi without knowing that they do so, they speak it badly.



represented by its spelling. The vocabulary of the modern literary language is almost entirely<sup>1</sup> Sanskrit, and few of these words are pronounced as they are written. Bengalis themselves struggle vainly with a number of complex sounds, which the disuse of centuries has rendered their vocal organs unable, or too lazy, to produce. The result is a number of half-pronounced consonants, and broken vowels, not provided for by their alphabet, amid which the unfortunate foreigner wanders without a guide, and for which his own larynx is as unsuited as is a Bengali's for the sounds of Sanskrit.<sup>2</sup> All this has already been said, and in far greater detail, by Bābū Syāmacharan Gānguli in an excellent article in the *Calcutta Review* for the year 1877.<sup>3</sup> He sums the matter up in the following words, which are of special value as coming from a well-known scholar, whose native language is Bengali.—

'The grammar of written Bengali differs considerably from the grammar of current Bengali. For familiar words, understood by all, every one who learns to read has to learn Sanskrit substitutes, and in many cases old Bengali substitutes likewise, which, having dropped out of colloquial speech, still retain their place in the language of books. The Sanskrit words in use in Bengali books are for the most part Sanskrit only to the eye, but none to the ear, for though written just as they are in Sanskrit, they are pronounced in such a way as to make them almost unintelligible to those unfamiliar with the corrupt pronunciation of Sanskrit that prevails in Bengal.'

Bengali has a fairly voluminous literature dating from prehistoric times. According to the latest authority, its oldest literary record is the song of Mānik-chandra, which belongs to the days of the Buddhists, though it has no doubt been considerably altered in the course of centuries through transmission by word of mouth. Of the well-known authors, one of the oldest and most admired is Chandī-dās, who flourished about the 14th century, and wrote songs of considerable merit in praise of Krishna. Since his time to the commencement of the present century, there has been a succession of writers, many of whom are directly connected with the religious revival instituted by Chaitanya (early part of the 16th century). In the 15th century Kāśī-rām translated the Mahā-bhārata and Krittī-bās the Rāmāyana into the vernacular. The principal literary figure of the 17th century was Mukunda-rām who has left us the two really admirable poems entitled Chandī and Śrīmanta Saudāgar. It is the greatest pity that these two fine works are not available to readers in an English dress. With Bhārat-chandra, whose much admired but rather artificial *Bidyā-sundar* appeared in the 18th century, the list of old Bengali authors may be brought to a conclusion. Their language offers a marked contrast to the Pandit-ridden language of the present century. They wrote in genuine nervous Bengali, and the conspicuous success of many of them shows how baseless is the contention of some writers of the present day, that Bengali needs the help of its huge imported Sanskrit vocabulary to express anything except the simplest ideas. The modern literary Bengali arose early in the present century, and each decade it is becoming more a slave of Sanskrit than

Bengali literature.

<sup>1</sup> If we take a well-known standard work, the *Purusha-parikshā* actual counting of the words on the first page shows that eighty-eight per cent. are pure Sanskrit, and do not belong to the Bengali language. If we wish to know how much is due to the modern impetus given to literature by the Pandits, we can apply a similar test to the first page of the old poet Chandī dās (14th century), and we shall find that only thirty per cent. of the words are Sanskrit, that these are all words of the simplest character, and that, save a few proper names, an attempt is made to spell them as they are pronounced.

<sup>2</sup> I am aware that almost identical remarks might be made regarding the foreigner who has to learn English. But that fact does not diminish the difficulties of the pronunciation of literary Bengali. To an uneducated peasant of the delta the pronunciation of these words is as difficult as it is to an Englishman. I have several times seen a woman in the witness-box break into a series of hysterical giggles, when being sworn, and told to say the word *pratyñā*, affirmation. It is needless to say that *that* word is not pronounced by educated Bengalis as it is spelled. Defenders of the spelling and vocabulary of modern literary Bengali call them 'Conservative'. But this is mere playing with words. If that is the meaning of the term, then an English Conservative is a person who wishes to retain all the civilization, and all the complex

before. It has had some excellent writers, notably the late Bankim-chandra, whose admirable novels have received the honour of being translated into several languages, including English. Even he, however, sometimes laboured under the fetters imposed upon him by a strange vocabulary, and all competent European scholars are agreed that no work of first class originality has much chance of arising in Bengal, till some great genius arms himself for the work and purges the language of its pseudo-classical element. For further information regarding Bengali literature, the reader is referred to the list of authorities given below.

The subject of the dialects of Bengali has never been sufficiently studied. In fact, Bengalis themselves, as a rule, know little about any dialect except that of their own home, and that of Calcutta. We sometimes hear people talk of the Bengali of a certain locality, such as that of Burdwan or Rangpur or Chittagong, but few attempts have been made to systematically examine the main peculiarities of more than one or two of these dialects, and what little has been accomplished has been the work of Englishmen, whose foreign status naturally debars them from doing the work as thoroughly as it would be done by a native of the country, born with ears ready attuned to detect the slightest differences of pronunciation.

In dividing the language into dialects, the lines of cleavage may be either horizontal or perpendicular. Adopting the former method, we find two clearly marked varieties, that of the educated, and that of the uneducated. The former is practically the same over the whole of Bengal, but it is only used by its speakers for literary purposes, or when speaking formally. On other occasions they sink back into a more or less refined version of the second dialect. Between these two, there is not merely the same difference that exists between the language of the educated and uneducated in, say, England. The dissimilarity is much greater. The dialect of the educated is that known as Standard Bengali. It may be called the literary, as opposed to the colloquial dialect. It departs from the latter not only in its vocabulary, but also in its grammatical forms. Its vocabulary is highly sanskritised, abounding both in Sanskrit words, and in Sanskrit phrases. Its grammar is the full-formed dialect displayed in the standard grammars of the language, which is nowhere used in conversation. The dialect of the uneducated, or, to call it by another name, the colloquial dialect, on the contrary, is much more free from sanskritisms, while its grammar differs widely from that of the language which we meet in the books. It is much contracted, words which, in the literary language, pronounced *ore rotundo*, have four syllables, are in this reduced to two, so that a mere knowledge of the former is of little assistance towards understanding or speaking the latter. This dialect is not explained in the usual grammars,<sup>1</sup> and, at present, can only be learned by actual contact with the speakers.

The lines of perpendicular cleavage affect only the colloquial form of Bengali. As already stated, the literary language is much the same all over the country, but the colloquial dialect varies from place to place. Its change is gradual. Every few miles some new word for a common implement, or some new form of grammatical expression may be detected by an acute ear. As the natives say, the language changes every ten *kōs*.<sup>2</sup> It is only when we compare the forms of speech current at places some considerable distance apart that we can perceive sufficient variation to say 'this is a different language,' or a 'different dialect from that.' Our sole opportunity for discovering any

<sup>1</sup> An exception must be made with regard to Mr. Beames' Bengali Grammar, which, written by a true scholar, does not disdain the so-called 'impolite' forms of the language.

<sup>2</sup> A speaker of 'pure' Bengali would say *krōś*.

sudden change of language or dialect is when populations are separated by some natural obstacle, such as a great river, or a range of mountains, or when one nationality is brought face to face with another. Otherwise, it is incorrect to draw dividing lines on a map which will show definitely that on one side of each, one dialect, and on the other, another dialect is spoken. All that we can do is to take central points, such as district head-quarters, pretty widely apart, as the place where we can definitely locate the existence of a specified dialect; and, taking these as centres, to mark boundary lines, which confessedly do not illustrate the actual state of affairs, as carefully as we can. With this proviso, we may give the following brief account of the areas covered by the various dialects of Bengali.

Bengali is divided, first, into two main branches, a Western and an Eastern. The boundary line between the two may be taken to be the Eastern boundary of the Districts of the Twenty-four Parganas and Nadia. It then follows the River Brahmaputra till it comes to the Rangpur District, up the western boundary of which it runs, and, thence, along the west of Jalpaiguri till it meets the lower ranges of the Himalayas. The points of difference between these two branches are marked, and will be found described under the head of Eastern Bengali.

The Western Branch includes the following Dialects :—the Central or Standard, the South-Western, the Western, and the Northern. These are all marked on the accompanying map, and the peculiarities of each will be found described in the proper place. Suffice it to say here, that the purest and most admired Bengali is spoken in the area marked as Central, and that, perhaps, that spoken in the District of Hooghly,<sup>1</sup> near the river of the same name, is the shade with which it is considered the most desirable to be familiar. The South-Western Bengali is infected by the neighbouring Oriyā, and that of the west and north have provincialisms due to their distance from the centre of enlightenment, Calcutta. Western Bengali has one sub-dialect called Khamā-thār, spoken by the wild tribes, who inhabit the hills in the south of Manbhūm, and another called Māl Pahārīā spoken in the centre of the Santal Parganas. Another variety of the dialect, called Sarākī, is spoken by the Jains of Lohardaga. The Northern dialect has two sub-dialects spoken on the Bihār border, called, respectively, Kōch and Siripurīā.

The centre of the Eastern Branch of the language may be taken to be the District of Dacca, where what may be called Standard Eastern Bengali is spoken. The true Eastern dialect is not spoken to the west of the Brahmaputra, though, when we cross that river, coming from Dacca, we meet a well-marked form of speech, spoken in Rangpur and the Districts to the east and north, called Rājbangsī, which, while undoubtedly belonging to the eastern variety of the language, has still points of difference, which entitle it to be classed as a separate dialect. It has one sub-dialect, called Bāhē, spoken in the Darjeeling-Tarai. Eastern Bengali Proper commences in the Districts of Khulna and Jessore, and covers the whole of the eastern half of the Gangetic Delta. It then extends in a north-easterly direction following the valleys of the Megna and its affluents over the Districts of Tippera, Dacca, Maimansingh, Sylhet, and Cachar. In every direction, its farther progress is stopped by the hills which bound these

<sup>1</sup> According to tradition, the Bengali spoken in Nadia is the purest form of the language, but actual experience shows that this is tradition and nothing more. All that can be said in its favour is that the colloquial Bengali of Nadia is more Sanskritised than elsewhere, a peculiarity which is no doubt due to the influence of the Sanskrit schools which flourish in that district.

regions, and throughout the Surma Valley and in the Mymensingh District a kind of mixture of Bengali and Tibeto-Burman called Haijong is also spoken by low-caste tribes. In the centre of the delta, in the Districts of Khulna, Jessore, and Faridpur, the language is in a transition stage. We see the standard dialect of Central Bengal gradually merging into the dialect of Dacca, and, if it is desired, we can class the speech of these Districts as a sub-dialect of Eastern Bengal, called the East-Central. Along the eastern littoral of the Bay of Bengal we find another distinct dialect, also of the Eastern type, called South-Western Bengal, and inland there is one more curious dialect, called Chākṃā (with an alphabet of its own) spoken by tribes of the Chittagong Hill Tracts.

Having now completed a rapid survey of the various dialects, we may take stock and see how many people speak Bengali in its proper home.

Population speaking Bengali, in the Bengali area

This is shown in the following table. Details will be found in the sections dealing with each dialect separately :—

BENGAL		ASSAM.	
Name of Dialect	Number of Speakers	Name of Dialect	Number of Speakers
Central or Standard	8,413,996		
Western (including Kharrā Thā, Mā Pahār and Sādhā sub-dialects)	3,952,531		
South Western	316,502		
Northern (including the Koch and Sarpārā sub-dialects)	6,108,553		
Rājbangāl (including Bihār sub-dialect)	3,216,371	Rājbangāl . . . . .	292,800
Eastern (including Haṅg and East-Central sub-dialects)	14,619,130	Eastern . . . . .	2,261,221
South Eastern (including Chākṃā)	2,310,784		
<b>TOTAL for Bengal</b>	<b>39,028,170</b>	<b>TOTAL for Assam</b>	<b>2,554,021</b>
<i>Add</i> —All India Total	2,554,021		
<i>Add</i> —South Eastern Bengal, spoken in Aṅg (Burmah) <sup>1</sup>	114,152		
<b>GRAND TOTAL for Bengali spoken in the Bengali-speaking area</b>	<b>41,696,343</b>		

Bengalis belong to an intelligent and well-educated nationality, and have spread far and wide over India as clerks, or in the practice of the learned professions. It is, therefore, of interest to note how far the Bengali language has extended, this time as a foreign speech, over the rest of India. We have counted up the number of people who speak Bengali at home, let us now see how many people speak it abroad. As the returns of this Survey do not take cognizance of the languages spoken by small groups of people who are away from their homes, we shall not follow them, but shall take instead the figures of the Census of 1891. For obvious reasons it is impossible to classify these entries according to dialect, and we must content ourselves with noting that the latter is unspecified. I shall commence with those portions of the Lower

Bengali as a foreign language.

<sup>1</sup> These are Census figures, and are not based on special local returns.

Provinces of Bengal which do not fall within the Bengali-speaking area, and shall quote the figures District by District. It will be observed that the only districts in which Bengali is spoken by any considerable number of people are Cuttack and Balasore. Here it is spoken by old settlers. At one time sales of Orissa estates for arrears of revenue were held in Calcutta. This led to numerous estates being bought up by Bengalis, who came and settled in the Province.<sup>1</sup> They are called *kērā* Bengalis, from their habit of interlarding their sentences with the word *karē*, a corruption of the Oriyā *karē*, which means 'having done.' Calcutta Bengalis consider their language to be very corrupt, as might be well expected.

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<sup>1</sup> I am indebted to Mr. Beames for this information.

*Table showing the Number of Speakers of Bengali (Unspecified Dialects) within the Lower Provinces of Bengal, but outside the Area in which Bengali is the Vernacular Language.*

Name of District.	Number of Speakers	REMARKS.
Patna . . . . .	8,359	
Gaya . . . . .	447	
Shahabad . . . . .	1,724	
Suran . . . . .	690	
Champaran . . . . .	195	
Muzaffargarh . . . . .	949	
Dahbanga . . . . .	777	
Monghyr . . . . .	8,479	
Bhagalpur . . . . .	2,283	
Cuttack . . . . .	15,196	
Balasore . . . . .	17,106	
Angul and Khondmals . . . . .	95	
Puri . . . . .	2,751	
Hazarebigh . . . . .	..	7,333 are entered in the Census as speaking Bengali in this District. But an examination of a specimen of this so called Bengali shows that it is really a dialect of Bihāri. There are, no doubt, speakers of Bengali, but their number cannot at present be stated.
Lohardaga . . . . .	6,733	These are the figures locally returned. The Census figures cannot be used, as they make no allowance for Sarāiki.
Chota Nagpur Tributary States . . . . .	1,554	These also are local figures. The Census figures are 27,481, which evidently include a number of people classed by me as speaking aboriginal languages. Of those here recorded, 4,115 live in Sarāi Kalū State, and speak Western Bengali.
TOTAL	60,638	

We shall now see what the Census says about Bengali spoken in other Provinces.

*Table showing the Number of Speakers of Bengali (Unspecified Dialects) in Provinces of India other than the Lower Provinces of Bengal.*

Name of Province	Number of Speakers.	REMARKS.
Assam . . . . .	158,841	The total number of speakers of Bengali entered in the Census report is 2,741,947. From these have been deducted the Census figures for Bengali-speakers in Sylhet, Cachar, and Goalpura.
Bejar . . . . .	14	
Bombay and Feudatories . . . . .	1,049	
Burmah . . . . .	65,029	From the Census total, 114,152 has been deducted to represent the speakers of South-Eastern Bengali in Akyab
Central Provinces and Feudatories . . . . .	1,648	
Madras and Agencies . . . . .	1,147	
North-Western Provinces, Oudh, and Native States . . . . .	23,180	Most of these are in Muttra (8,534), Allahabad (2,159), Bonarics (6,681), and Lucknow (1,201)
Punjab and Feudatories . . . . .	2,263	
Nizam's Dominions . . . . .	38	
Baroda . . . . .	43	
Mysore . . . . .	61	
Rajputana . . . . .	4,105	No Census was taken of the languages spoken in Rajputana. For want of better information, I have given the number of people of Bengal birth
Central India . . . . .	17,467	Similar remarks apply
Ajmere-Merwara . . . . .	352	
Cooch . . . . .	...	Nil.
Kashmir . . . . .	111	As in the case of Rajputana, this is the number of people of Bengal birth.
TOTAL	275,348	

Total number of speakers of Bengali

We thus arrive at the following result:—

Total number of people speaking Bengali at home . . . . .	41,696,343
"    "    "    "    "    " elsewhere in the Lower Provinces . . . . .	60,638
"    "    "    "    "    " in India . . . . .	275,348

Grand Total of people who speak Bengali in India 42,032,329

## AUTHORITIES—

## A.—EARLY REFERENCES TO THE LANGUAGE

The earliest known instance of the use in Europe of the word 'Bengala' (*i.e.*, 'Bengali'), not however in the sense of the language, but meaning 'a man of Bengal' occurs in the *Decades* of João de Barros, the first three of which were published in Lisbon, 1552 and 1563. The passage is quoted in Yule's *Hobson-Jobson*, s.v. *Bengalee*, and is as follows —

'1552 In the defence of the bridge died three of the King's captains and Tuam Bandam, to whose charge it was committed, a Bengali (Bengala) by nation, and a man sagacious and crafty in stratagems rather than a soldier (cavalheiro),' — *Barros*, II. vii. iii'

The earliest mention of the language with which I am acquainted is in a letter from David Wilkins to LaCroze of Berlin in November 1714<sup>1</sup> He is describing a collection of translations of the Lord's Prayer into various languages, which he was preparing with the aid of John Chamberlayne. He states that in publishing this *Sylloge*, he intends to give for the first time, specimens of the Singhalese, Javan, and Bengali languages.<sup>2</sup>

Chamberlayne's *Sylloge* duly appeared in the year 1715, and did contain a plate purporting to represent a translation of the Lord's Prayer and headed 'Bengalica.' The plate is however, quite unintelligible, and this is explained by Wilkins' confession in the preface to the work that he had been unable to obtain a Bengali rendering, but that as the Bengali language was dying out, and was being superseded by Malay (!), he had written a Malay version in the Bengali character. The translation so written shows that Wilkins was ignorant of the rudiments of the Bengali alphabet.<sup>3</sup> Imperfect as the specimen was, it attracted the notice of the famous Theophilus Bayer, who obtained further examples of the alphabet, and was misled into suggesting a possible connexion between it and 'Tangut' The first Bengali grammar and dictionary were in Portuguese. The title of the work is *Vocabulario em Idioma Bengalla e Portuguez dividido em duas Partes dedicado ao Excellent. e Rever. Senhor D. F. Miguel de Tavora Arcebispo de Trora do Concelho de Sua Magestade Foy Delegencia do Padre Fr. Manoel da Assumpçam Religioso Eremita de Santo Agostinho da Congregação da India Oriental. Lisboa, 1713* Bengali grammar, pp. 1—40; Vocabulary Bengali-Portuguese, pp. 47—306; Portuguese-Bengali, pp. 307—577 The whole is in the Roman character, the words being spelt according to the rules of Portuguese pronunciation. In 1748 was published at Leipzig the *Orientalisch-und-occidentalscher Sprachmeister*, compiled by Johann Friedrich Fritz, and dedicated by him to the great Indian Missionary Schultz, the author of the first Hindostānī grammar. The *Sprachmeister* contains accounts of over a hundred alphabets from all parts of the world, followed by some two hundred translations of the Lord's Prayer. On page 84 the Bengali alphabet is given. It is correct enough, and is said to be taken from the *Aurenck Szeh*, apparently a life of Aurangzēb, of Georg Jacob Kehr, a work which I have been unable to trace. The table is headed 'ALPHABETUM BENGALICUM s. JENIVICUM.' On a subsequent page, Fritz reprints Wilkins' absurd Bengali-Malay version of the Lord's Prayer The *Sprachmeister* held the field as an authority on Oriental Languages till 1771, when there appeared from the Press of the Congregatio de propaganda Fide, a Latin pamphlet by Cassiano Belgatti entitled *Alphabetum brammanicum seu indostanum Universitatis*

<sup>1</sup> *Thesauri epistolici LaCroziani*, i, 369. Leipzig, 1742.

<sup>2</sup> 'Alphabeta Singaleum, Inannium, et Bongalium.'

<sup>3</sup> See *Journal of the Bengal Asiatic Society*, Vol. xlv, 1898, pp. 42 and ff, and *Proceedings of the same Society for May 1895*.

<sup>4</sup> *Thes. Ep. LaCrozi*, i, pp. 10 and 23.



*Kasi* This is primarily devoted to the characters used in writing Hindōstāni, but the introduction by Jo. Christoforo Amaduzzi (Amadutius) deals with Indian languages generally, and gives a list of them. The following extract may be cited: 'Gentilitium vero Alphabetum hoc in tot genera subdividitur, quot sunt Regna, ac Provinciae, in quibus usurpatur, et a quibus nomen derivat. Huiusmodi porro est lingua popularis Bengalensis, Tourutiana, Nepalensis.'.....'Tourutiana' is the Maithili spoken in Tirhut.

Halhed's Bengali Grammar appeared in 1778, and from that date our knowledge of the language takes its rise.

#### B.—GENERAL.

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<sup>1</sup> It would be a hopeless, and a useless, task to attempt to give a complete list of all the Bengali Dictionaries which issue in swarms from Calcutta presses. Most of these are based on that of Mendes. I have contented myself with cataloguing all those which are of bibliographical importance, and to these I have added such as have been deemed worthy of admission to the Catalogue of the Imperial Library at Calcutta, or to the pages of the *Orientalische Bibliographie*.

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The following account of the Bengali alphabet is taken from Mr. Beames' excellent Bengali Grammar. It shows the system of transliteration used in this Survey for the dialects of the Western Branch only of the language. It has been found necessary to adopt a slightly different system for most of the dialects of the Eastern Branch, which will be explained in the proper place.—

'The order and number of the vowels and consonants are the same in Bengali as in the other Aryan languages of India—

VOWELS.

অ a	আ ā		
ই i	ঐ ī	এ ē	ঐ ai
উ u	ঊ ū	ও ō	ঔ au
ঋ rī	ঌ lī		
ৠ ṛī	ৡ ṛī		
অং ang	অঃ ah		

CONSONANTS.

ক ka	খ kha	গ ga	ঘ gha	ঙ na	Gutturals.
চ cha	ছ chha	জ ja	ঝ jha	ঞ ña	Palatals.
ট ṭa	ঠ ṭha	ড da	ঢ dha	ণ na	Cerebral.
ত ta	থ tha	দ da	ধ dha	ন na	Dentals.
প pa	ফ pha	ব ba	ভ bha	ম ma	Labials.
য ya (ja)	র ra	ল la	ব va (ba)		Semi-vowels.
শ ṣa	ষ sha	স sa			Sibilants.
হ ha					Aspirate.

‘Although, for the sake of completeness, the vowel signs ঞ *rī*, ঞ *lī*, and ঞ *lī* are included in the list of characters, they are not used at all in ordinary Bengali. They are, however, required in transcribing Sanskrit grammatical works into the Bengali character, and in Sanskrit grammars written for the use of Bengali students.

‘The forms of the vowels given above are the initials, and are used only at the beginning of a word; when subjoined to a consonant they take the following forms:—

a (not expressed)		ā †	
r f	ī ী	ē e	ai ঐ
u ু	ū ূ	ō o†	au ঔ
rv ূ			

Thus ক *ka*, খা *khā*, গি *gi*, ঘি *ghī*, চু *chu*, ছু *chhū*, জু *ju*, জে *jhē*, টে *tai*, টো *thō*, ডৌ *dau*

‘In the following cases the combination of consonant and vowel gives rise to peculiar forms —

ব্ <i>r</i> with ু <i>u</i> is written ক	গ্ <i>g</i> with ু <i>u</i> is written শু
ব্ <i>r</i> ” ূ <i>ū</i> ” ” ক	গ্ <i>g</i> ” ূ <i>ū</i> ” শু
হ্ <i>h</i> ” ু <i>u</i> ” ” ছ	প্ <i>p</i> ” ু <i>u</i> ” প্ (occasionally).

‘When one consonant follows another with no vowel between, the two are, as in *Dēva-nāgarī*, combined into one compound letter. In most cases the elements of the compound are easily distinguishable, as in শ্ *śva*, ল্ *lla*, ম্ *ma*; but there are some in which the elements are so altered as to be with difficulty recognised. The most commonly met with are the following —

### 1. Nasals preceding other consonants (called in Bengali *Anka-phalā*).

ঙ্ <i>n</i> with ক <i>ka</i> makes ক্ <i>nka</i> .	ন্ <i>n</i> with থ <i>tha</i> makes ত্ <i>ntha</i>
ঙ্ <i>n</i> ” গ <i>ga</i> ” গ্ <i>nga</i> .	ন্ <i>n</i> ” ধ <i>dha</i> ” দ্ <i>ndha</i> .
ঞ্ <i>ñ</i> ” চ <i>cha</i> ” চ্ <i>ñcha</i> .	ম্ <i>m</i> ” প <i>pa</i> ” ম্প <i>mpa</i> .
ণ্ <i>n</i> ” ড <i>da</i> ” ড্ <i>nda</i> .	ম্ <i>m</i> ” ম <i>ma</i> ” ম্ম <i>mma</i> .

### 2. Sibilants preceding other consonants (called *Āska-phalā*) —

স্ <i>s</i> with থ <i>tha</i> makes শ্ <i>stha</i>
শ্ <i>sh</i> ” ট <i>ṭa</i> ” শ্ <i>shṭa</i>
শ্ <i>sh</i> ” ণ <i>ṇa</i> ” শ্ <i>shṇṭ</i>

### 3. Miscellaneous —

ট্ <i>t</i> with ট <i>ṭa</i> makes ট্ <i>tṭa</i>
ত্ <i>t</i> ” ত <i>ṭa</i> ” ত্ <i>tṭa</i>
ত্ <i>t</i> ” থ <i>ṭha</i> ” ত্ <i>tṭha</i> .
দ্ <i>d</i> ” ধ <i>dha</i> ” দ্ <i>ddha</i> .
ক্ <i>k</i> ” ক <i>ṭa</i> ” ক্ <i>kṭa</i> .
জ্ <i>j</i> ” ঞ <i>ñā</i> ” জ্ <i>jñā</i> (pronounced <i>gñā</i> ).
গ্ <i>g</i> ” ধ <i>dha</i> ” গ্ <i>gdha</i> .
ব্ <i>b</i> ” ধ <i>dha</i> ” ব্ <i>bdha</i> .
হ্ <i>h</i> ” ন <i>na</i> ” হ্ <i>hna</i>
হ্ <i>h</i> ” ম <i>ma</i> ” হ্ <i>hma</i> .
ক্ <i>k</i> ” ষ <i>sha</i> ” ক্ <i>ksha</i> ( <i>khya</i> ).

‘The letter য *ya* when joined to a previous consonant takes the form য as ক্য *kya*.

‘The letter র *ra* when joined to a following consonant takes the form র্, as অর্ক *arka*, কর্ম্ম *karma*

‘When joined to a preceding consonant it is written ঞ, as স্র *sra*. The following forms are peculiar : ল্র *lra*, ত্র *tra*, ত্র *ttra*, ত্র *ntra*, ত্র *ndra*, ত্র *stra*.

‘Some compound consonants followed by the vowels উ *u* and উ *ū* take slightly altered forms:—

ভ্রু *bhru*, ব্রু *bru*, দ্রু *dru*, ত্রু *drū*, শ্রু *shru*, স্রু *stru*.

‘As in Sanskrit, the short vowel অ *a* when it follows a consonant is not expressed, but is held to be inherent in every consonant unless its absence is specially indicated; for instance ক is *ka* not *k*. When the absence of অ *a* has to be noted the mark ্ (called in Bengali *hasanta*) is used; thus ক্ *k*, as shown in the above list of compound consonants. ক্ *k* with *hasanta* is expressed by the character ক্, as in তাব্ *tābat*, চমক্ *chamatkār*.

‘The sign ঁ, called *chandra-bindu* (i e., moon and drop), indicates that a nasal sound is to be given to the vowel over which it stands, as চাঁদ *chāḍ*, পাঁচ *pāḥ*. It is represented in transliteration by the sign ~ over the nasalised vowel.

‘The characters for the numerals are these—

১	২	৩	৪	৫	৬	৭	৮	৯	০
1	2	3	4	5	6	7	8	9	0

‘The leading feature in Indian arithmetic being the division by four, the signs for fractions are adapted thereto. The rupee is divided into  $4 \times 4 = 16$  parts, called *ānā* which are thus designated (units of all kinds are also thus divided):—

1 ānā or $\frac{1}{16}$	১০	5 ānās	১০	9 ānās	১১০	13 ānās	১৩০
2 ānās	২০	6 ānās	১২০	10 ānās	১১০	14 ānās	১৪০
3 ānās	৩০	7 ānās	১৪০	11 ānās	১১০	15 ānās	১৫০
4 ānās or $\frac{1}{4}$	১০	8 ānās or $\frac{1}{2}$	১১০	12 ānās or $\frac{3}{4}$	১৩০		

As already stated, it is difficult to give completely accurate rules regarding the pronunciation of the language. This is principally due to the fact that there are not a sufficient number of signs in the alphabet to represent the very complex vowel system. If we adopt a phonetic system of representing these sounds, we find that there are,—

Three *a*-sounds, viz., ā, ā and ā.

Two *e*-sounds, viz., ē and ē.

Three *o*-sounds, viz., ō, o, and ō.

For representing these eight sounds, it has only four vowel signs, viz., the sign অ transliterated *a*; the sign আ transliterated *ā*; the sign এ transliterated *ē*; and the sign ও transliterated *ō*.

I shall now proceed to take these vowel sounds, and to show how Bengali attempts to record them in writing.

The sound which I call *ā*, is that which we hear in the word ‘father.’ It is represented in Bengali character by the letter আ *ā*.

The sound *ā* is the sound of the *a* in ‘had’ and ‘hat’ In Bengali it is sometimes represented by the letter এ *ē*. Thus এক *ēk*, pronounced *āk*, one, দেখ *dēkha*, see, pronounced *dākhō*; গেল *gēla*, he went, pronounced *gālō*. More often when it is deliberately

intended to represent this sound, the syllable *ā* is used. Thus দ্বাধ *d'ākha*, গালা *g'āla*. So also in representing English words in the Bengali character, we have একাডেমী *ēk'ādēmī*, academy, মাদ *m'ād*, mad. As for the word meaning 'one,' I have seen it spelt, যাক *y'āk* and even অাক *ā'k*. Sometimes the sound is represented by merely the letter আ *ā*, but this is only when the following consonant is pronounced as a double letter. Thus বাক্য *bākya*, a sentence, is pronounced *bākk'ō*.

The sound *ā*, need not trouble us much. It is the sound of *aw* in 'awl,' and is really the long sound of *ō*. In some Eastern Districts, e.g., Cachar, this *ā* is used instead of *ō*. Thus *mānushar*, of a man, is pronounced *mānushār*. As in the above example, the sound is represented by the letter অ *a*.

The sound *ē*, is that of the *a* in 'lane.' It is usually represented by the letter এ *ē*, thus দেশ *dēśē*, in a country. Sometimes it is represented in colloquial language, by আই *āi*. Thus খাইতে *khāitē*, pronounced colloquially *khētē*.

The sound *ē* has two closely related pronunciations. The sign *ē* represents both the sound of the *é* in the French word 'état,' and the sound of *e* in 'met.' It will be noticed that there is very little difference in these two sounds, but if we wish to be extra accurate, we may represent the first sound by the sign *e*, without any diacritical mark at all. The first sound is often pronounced as if it was *ā*, and there is a continual tendency for one sound to float into the other. Thus এক *ēk*, is as often pronounced *ek* or *ēk* as *āk*, and দেশ *dēkha* is as often pronounced *dēkhō*, or *dēkhō* as *dākhō*. This sound is also regularly heard in verbal terminations, as in করিলেন *karilēn*, pronounced *kōrilēn* or *kōrilēn*, he made. As will be seen from the above examples, this sound is represented in Bengali writing by the letter এ *ē*. The other sound *ē*, is met in words like ক্ষতি *kshati* (*kh'ati*), loss, pronounced *khēti*, and ব্যক্তি *vyakti* (*b'akti*), a person, pronounced *bēkti*. It is represented in writing by the letter অ *a* combined with the compound ক্ *ksh*, and by *ya* when following the letter ব *v* or *b*, or we may say that ক্ *ksha* and ব্ *vya* are pronounced *khē* and *bē*, respectively. As the pronunciation of these two short sounds *e* and *ē*, is nearly identical, I shall not in future attempt to distinguish between them, but, when writing phonetically, and not transliterating, shall represent both by *ē*.

The sound of *ō* is that of the *o* in 'home,' or in the French word 'vôtre,' meaning 'yours,' not 'your.' It is usually represented by the letter ও *ō*, but, at the end of a word in standard Bengali, it is represented by অ *a*. Thus খোসা *khōsā*, a husk, pronounced *khōshā*, and ছিল *chhila*, he was, pronounced *chhilo*.<sup>1</sup> In writing dialectic Bengali, this *ō*-sounding final *a* is written ও *ō*. Thus *chhila* is written ছিলো *chhilo*.

The sound which I call *o* is the short sound of the long *ō* in 'home,' 'vôtre.' It must be carefully distinguished from the short *ō* which we hear in 'hot.' We hear it in the French word 'votre,' 'your,' as compared with 'vôtre,' 'yours.' In English, it is the first *o* in the word *promote*, in which the second *o* would be represented by *ō*. It occurs in Bengali in the very common verb হইতে *haitē*, to be, which is pronounced *hoitē*, and also in other special words. Thus বন *ban*, a forest, is pronounced *bon*, and বলিতে *balitē*, to speak, *bolitē*. In these cases it is represented in writing by the letter অ *a*. On the other hand, in words like খোয়াইল *khōyāila*, he lost, pronounced *khōyāilō*, it is represented by the letter ও *ō*.

<sup>1</sup> I believe that Mr Nicholl, on p 7 of his Bengali Grammar, was the first to point out this pronunciation of a final *a*. Previously, by the argument *ex silentio*, learners had been taught that it was sounded like the short *o* in 'hot.'

The sound which I call *ō* is the commonest sound in the language. It is the sound of the *o* in 'hod' and 'hot.' It is represented by the letter *a*, when not at the end of a word. Thus অগ্নি *anal*, fire, is pronounced *ōnōl*. It has a long sound, like the *aw* in 'awl,' which I represent by *ā*, and which, as I have already said, is heard in the Eastern Districts.

With these preliminary remarks, I proceed to give a brief account of the method of pronouncing Bengali, as spelled in the Bengali character. I shall in each case give only the correct transliterated letters, and not the original Bengali ones.

The vowel *a* is usually pronounced as *ō*, in 'hot.' Final *a* is not pronounced, except after a double consonant, as in *śabda*, a sound, and in adjectives and Sanskrit Passive Participles. Thus, *chhōta*, small, *kṛita*, done. It is also pronounced at the end of verbal forms, as in *larita*, he did, but is not pronounced in such forms which end in *s*, as *laris*, thou doest, *m*, as *karilām*, I did, or *n*, as *karilēn*, he did. When thus pronounced at the end of a word, *a* is sounded like *ō*. Thus the above words are pronounced, *chhōtō*, *lritō*, and *lōrītō*, respectively. In the syllables *lsha* (*lh̄a*) and *b̄a*, *a* is pronounced *ī*, see above. In the Eastern Districts, *a* has often the sound of *ā*, see above. Medial *a* is sometimes pronounced *o*, as in *hāila*, he was, pronounced *hoīlō*. The sound of this *o*, not *ō* or *ā*, is explained above. So *ban*, a forest, pronounced *bon*; *balitē*, to speak, pronounced *bolitē*.

The vowel *ā* is usually pronounced like the *a* in 'father.' When the syllable *ṛā* appears in a word, it is pronounced *ā*, like the *a* in 'had' or 'hat.' Thus, *d'ālha*, see, pronounced *dālhō*. On the other hand, in the colloquial language, the two syllables *āi*, are often, but not always, pronounced like *ē*. Thus *lhāitē*, to eat, is pronounced *lhētē*, but not so *gāitē*, to sing. Before a double consonant, and before a single consonant which is pronounced as a double one, *ā* is pronounced more or less like the *ā* in 'had' or 'hat.' Thus *pañchāna* fifty-five, pronounced *pōñchānnō*; *vāhya*, a sentence, pronounced *balhō*.

The vowel *ē* is usually pronounced as the *a* in 'lane.' Thus, *dēsē*, in a country. It sometimes has the short sound of *e* or *ē* described above. Thus, *karilēn*, he did, pronounced *lōrilēn*. Sometimes, it has the sound of *ā* in 'had' or 'hat.' Thus *dēlha*, see, pronounced *dālhō*. For the future, whenever *ē* is pronounced *e* or *ē*, I shall transliterate it by *ē*.

The vowel *ō* is usually pronounced as the second *o* in 'promote.' Sometimes it has the sound of the first *o* in 'promote,' or of the *o* in 'votre.' Thus *khōyārla*, he lost, pronounced *khocāilō*.

As regards single consonants,—

The letter *chh* is pronounced as *s* in 'this,' by the vulgar, and in the Eastern Districts.

The letter *y* is pronounced *j*, except when it has a dot under it, thus *যে yē*, who, pronounced *jē*, but *করিয়া kariyā*, having done, pronounced *kōriyā*. In future, when it is necessary, I shall transcribe a *y* which is pronounced as *j*, thus, *j*. The two syllables *ওয়* *ōyā*, are pronounced as *wā*. Thus, *হওয়া haōyā*, being, is pronounced *howā*.

The letter *v* is always, when not compounded with another consonant, pronounced *b*. Indeed, the same character is used for both Sanskrit *b* and Sanskrit *v*. Thus *varna*, colour, is pronounced *bōrnō*. The sound of *v* or *w* being thus lost from the alphabet, Bengali has to represent it by the letters *ōyā*, as just explained.



The letters *n* and *ṅ* are both pronounced like *n*. All sibilants standing alone are pronounced as *sh*, but the compound *śr* is pronounced as *sr*. Thus *prasanna*, pleased, is pronounced *prōshōnnō*, and the title *Śrī*, is pronounced *Srī*.

As regards compound consonants,—

The compound *jñ* is pronounced *ggʹ*, with shortening and nasalisation of the preceding vowel. Thus *ājñā*, a command, is pronounced *āggʹā*.

When the letter *m* or *v* forms the final member of a compound, it is not pronounced, but the preceding member of the compound is pronounced as if it was doubled, and the preceding vowel is shortened, if possible. The *m* or *v* is, in such cases, transliterated as a small *ṃ* or *ṃ* respectively, above the line. Thus *smaran*, memory, pronounced *shshōrōṃ*, and *padmā*, the name of a river, is pronounced *pōddō*. So, *sattā*, nature, pronounced *shōttō*; *dārā*, by means of, pronounced *ddārā*. This rule does not apply to the words *pūrva*, east, pronounced *pūrbō* or even *pubbō*, and *kimvā*, pronounced *kimbā*.

When the letter *y* forms the final member of a compound it is very faintly pronounced, so as to be hardly, or not at all, audible. It is then transliterated as a small *ʹ* above the line. In compensation, the preceding member of the compound is pronounced as if it were doubled, and the preceding vowel is, if possible, shortened in pronunciation. Thus *vākya*, a sentence, is pronounced *būkkʹō*; and *yōgyatā*, fitness, pronounced *jōggʹōtā*. As seen in the above examples, *ā* is shortened to *ā*, and *ō* to *o*.

The compound *vya* is pronounced *bē*, as in the word 'bet,' but shorter. Thus, *vyakti*, a person, is pronounced *bēkti*, and *vyatita*, elapsed, as *bēlītō*, with the accent on the first syllable, and a short penultimate.

The compound letter *ṣ* *lsh* is pronounced *lhʹ* at the beginning of a word, and *llhʹ* in the middle of a word. Thus *lshiti*, the earth, is pronounced *llhʹiti*; *palshī*, a bird, is pronounced *pōllhʹī*; and *chalshu*, the eye, is pronounced *chōllhʹu*. As explained above, the *ʹ* is hardly, or not at all, heard. The syllable *lsha* is pronounced *lhē*. Thus *kshati*, loss, is pronounced *lhēti*. The name of the Goddess *Lakshmi* is pronounced *Lōkkhi*.

For the future, I shall transliterate *ṣ* not by *lsha*, but by *lhʹa*, or *llhʹa*, as the occasion demands. The compound *ṣṭ* is also transliterated *llhʹa*, but there is little danger of confusion arising from this fact. *ṣṭ* *lhʹa* occurs rarely, and, in literary Bengali, only in words derived from the Sanskrit root *ṣṭ* *lhʹā*, such as *ṣṭ* *lhʹāti*, fame; *ṣṭ* *lhʹāta*, named; *ṣṭ* *lhʹāta*, famous.

Other vowels and consonants are pronounced, as usual in Indian languages.

It is believed that the following grammatical sketch will enable the reader to understand the interlinear translations of the Bengali specimens which follow:—

Grammar.



## BENGALI SKELETON GRAMMAR.

### I.—Nouns—

#### (1) Living beings—

		Sing.	Plur.
Nom.	} a son.	<i>santān,</i>	<i>santānrī.</i>
Gen.		<i>santānr.</i>	<i>santāndēr</i> (or <i>-digrī</i> )
Loc.		<i>santānē</i>	—

For other Obl. cases of Plur. *digā* is added. Only human beings have nom. plur. in *rī*. Other living beings use a periphrasis, e.g., *kuḷḷur sakal*, dogs.

		Sing.	Plur.
Nom.	} a father	<i>pitā,</i>	<i>pitirī.</i>
Gen.		<i>pitār.</i>	<i>pitār.</i>
Loc.		<i>pitāy.</i>	—

The nominative forms, *santānē* and *pitāy*, are only used before transitive verbs.

#### (2) Inanimate objects—

Nom.	} a tree.	<i>gāchh,</i>	Plur. always formed by a periphrasis. <i>Tānā, gāchh sakal</i> , trees.
Acc.		<i>gāchh.</i>	
Dat.		<i>gāchhēr.</i>	
Gen.		<i>gāchhēr.</i>	
Loc.		<i>gāchhē.</i>	

III—Verb—Plural is *en* instead of *er*, except in 3rd person. First and 2nd persons are *er* and *en* omitted. Third person plural is *er* and *en* omitted.

Auxiliary Verb, and Verb substantive—

Present	1st	2nd	3rd
1.	<i>āchhi</i>	<i>āchhe</i>	<i>āchhe</i>
2.	<i>āchhe</i>	<i>āchhe</i>	<i>āchhe</i>
3.	{ Sing. <i>āchhe</i>	{ Sing. <i>āchhe</i>	{ Sing. <i>āchhe</i>
	{ Plur. <i>āchhen</i>	{ Plur. <i>āchhen</i>	{ Plur. <i>āchhen</i>

Imperative Verb substantive, and Verb substantive, and Verb substantive. The verb *āchhe* is used with the present tense, and *āchhe* with the imperative.

Imperative Verb substantive, and Verb substantive, and Verb substantive.

Present	1 <i>āchhi</i> , 2 <i>āchhe</i> , 3 { Sing. <i>āchhe</i> , Plur. <i>āchhen</i>
Past	1 <i>āchhi</i> , 2 <i>āchhe</i> , 3 { Sing. <i>āchhe</i> , Plur. <i>āchhen</i>
Future	1 <i>āchhi</i> , 2 <i>āchhe</i> , 3 { Sing. <i>āchhe</i> , Plur. <i>āchhen</i>
Conditional and Habitual	1 <i>āchhi</i> , 2 <i>āchhe</i> , 3 { Sing. <i>āchhe</i> , Plur. <i>āchhen</i>

### Termination of other cases—

Acc., Dat.	<i>lē</i> (only in the case of living beings)
Dat.	<i>rā</i> (rare) Inanimate objects take form of Loc.
Instr.	<i>lē</i> (rare), usually <i>kartrīk</i> , <i>digrī</i> , etc.
Obl.	<i>hāṭē</i> , <i>thāḷiyā</i> (pron. <i>thelē</i> ), etc.
Loc.	also <i>lē</i> or <i>lē</i> (both number)

### Conditional and Habitual—

1.	<i>āchhi</i> , (if) I had done, I used to do.
2.	<i>āchhe</i>
3.	{ Sing. <i>āchhe</i>
	{ Plur. <i>āchhen</i>

Gender—Adjectives do not change for gender.

### II—Pronouns—

		(a) PERSONAL						(b) DEMONSTRATIVE	
		1st		2nd		3rd		This	That
		Inferior (disused)	Usual forms	Inferior (disused)	Usual forms	Inferior	Superior		
Sing	Nom.	<i>ami</i>	<i>āmī</i>	<i>tui</i>	<i>tumi</i>	<i>sē</i>	<i>ti</i>	<i>ē, tui</i> <i>ihār, ihār,</i> etc	<i>ō, tui</i> <i>uhār, ihār,</i> etc
	Gen.	<i>mōr</i>	<i>āmār</i>	<i>tōi</i>	<i>tōmār</i>	<i>tāhār, tār</i>	<i>tāhār</i>		
	Loc.	<i>mōṭē</i>	<i>āmāy</i>	<i>tōṭē</i>	<i>tōmāy</i>	<i>tāhāy, tāy</i>	<i>tāhāy</i>		
Plur	Nom.	<i>mōrā</i>	<i>āmārā</i>	<i>tōrā</i>	<i>tōmārā</i>	<i>tāhārā, tārā</i>	<i>tāhārā</i>		
	Gen.	<i>mōḍēr</i>	<i>āmāḍēr</i>	<i>tōḍēr</i>	<i>tōmāḍēr</i>	<i>tāhāḍēr, tāḍēr</i>	<i>tāhāḍēr</i>		

## BENGALI SKELETON GRAMMAR.

### Contracted forms—

The following are the usual contracted pronunciations of the various forms :—

*karib̄*, pron *kôrô*; *karilē*, *kôrî*; *kariyā*, *kôrô*; *karilām*, *kôrlām*; *kariba*, *korô*, *karitām*, *kôrlām*, and so on.

The Present Definite, Imperfect, Perfect, and Pluperfect are pronounced as follows —

Present Definite, *kôrēchhi*, etc.; Imperfect, *kôrēchhilām*, etc.; Perfect, *kôrēchhi*, etc.; Pluperfect, *kôrēchhilām*.

### Irregular Verbs—

The root *jā*, go, forms its 3rd verbal noun *jān* Past Part *giyī* (pron *giyē*); Past, *gēlām*, etc., Perf, *giyāchhi* (pron *gichhī*), etc.; Plur., *giyāchhilām* (pron. *gēchhilām*), etc. The rest is regular, e.g. Pres Def., *jāitēchhi* (pron *jāchhī*)

The root *āi* come Pres., (1) *āi*, (2) *āina* (pron *āihō*), (3) (Sing) *āisā* (*āshē*) or *ācē*, (Plur.) *āisēn* (*āshēn*) or *āsēn*, Past, *āilā* (*ālā*) or *āilām*, Perf *āiyāchhi* (*āshēchhi*) or *āiyāchhi* (*āyāchhi*) Pres Part., *āitē* (*āshē*), Past Part., *āilā* (*āshē*), Conj. Part., *āilē* (*āshē*) or *āilē*

The root *hā*, be 3rd verbal noun, *hān* Pres (1) *hā*, (2) *hā*, (3) (Sing) *hāy*, (Plur) *hān*, Pres Def *hāitēchhi* (pron. *lochhī*), Past, *hāilām* (*hōlām*), Perf *hāiyāchhi* (*hōchhī*), Fut, *hāiba* (*hōbō*)

The roots *dā*, give, and *nā*, take 3rd verbal noun, *dēn* Pres (1) *dā*, *dā*, (2) *dē* (*dāō*), (3) (Sing) *dēy*, (Plur) *dēn*; Pres Def., *dāitēchhi* (pron *dāchhī*); Past, *dāilā*; Perf, *dāiyāchhi* (*dāchhī*); Fut, *dāba* (*dābō*), Imperat (2) *dēō*, *dēō* (*dā*), (3) (Sing) *dēul*, *dēul*, (Plur) *dēun*, *dēun*. Cond, *dāitām*; Inf., *dāitē*, Past Part, *dāiyā* (*dāyē*), Cond Part., *dāitē* So *r* It has also a Past *lailām*.

### Passive—

First verbal noun with root *jā* Thus *karā jāitēchhi* (*jāchhī*), I am being made.

### Causal—

Adds *ā* to root Thus *karāitā*, to cause to do If root ends in vowel, *ōyā* (pron. *ōyā*) is added Thus *dāōyāitā* (pron. *dāōyāitā*), to cause to give.

(c) RELATIVE	(d) CORRELATIVE	(e) INTERROGATIVE		(f) INDEFINITE		(g) REFLEXIVE AND HONORIFIC	(h) ADJECTIVES
Who.	That.	Masc fem who?	Neuter, what?	Masc. fem. anyone	Neuter, anything	Self, Your Honour	
<i>jē, jini, jāhār, jāhār, etc.</i>	<i>eō, tni, etc.</i>	<i>lē kāhār, kāhār, etc.</i>	<i>li kāhār, kisēr</i>	<i>kāha kāhār o, etc</i>	<i>kichhu kichhu, etc</i>	<i>āpanī āpanār, etc.</i>	<i>ō, this ō, that jē, what sē, that kōn, what? kōnā, any, some</i>



## I.—CENTRAL OR STANDARD BENGALI.

The Central Dialect of Bengali, as spoken by the educated classes, is that usually taken as the standard of polite conversation. It is the one illustrated in the foregoing grammatical sketch, and further account of it is unnecessary.

It is the language of the town of Calcutta and of the Districts of the Twenty-four-Parganas, Nadia, Murshidabad, Hooghly, and Howrah. It is also spoken in the east of the District of Burdwan by about, in round numbers, 320,000 people, and in the eastern and northern portions of Midnapore, by another 1,506,100. These last two figures are only approximate. In Burdwan, especially, it is impossible to fix a dividing line, and to say definitely, or even approximately, that on one side of it Central, and on the other Western Bengali is spoken. All that can be said is that probably a million people in Burdwan speak Western Bengali, and, in that case, as the total number of Bengali speakers in the district is 1,319,586, the remainder should be shown as speaking the standard form of the language. Regarding the boundary between Central and South-Western Bengali, in the Midnapore District, *vide* the remarks on p 96 *post*, together with the accompanying map. With these limitations, we may say that the Central or Standard dialect of Bengali is spoken by the following number of persons —

Name of District	Number of speakers
Hooghly . . . . .	1,013,477
Howrah . . . . .	708,092
24-Parganas . . . . .	1,768,960
Calcutta . . . . .	375,528
Nadia . . . . .	1,631,413
Murshidabad . . . . .	1,120,841
Burdwan . . . . .	319,586
Midnapore . . . . .	1,506,099
TOTAL . . . . .	8,443,996

The first specimen comes from Calcutta, and is a good example of the high-flown, Sanskritized, style used in modern literature. In order to illustrate Bengali handwriting, a facsimile is given of the manuscript, which may be compared with the printed copies in the Bengali and Roman characters.

Besides the strict letter for letter transliteration of the original, an attempt has been made to illustrate the *sounds* of the words in this and subsequent specimens by an interlinear phonetic transcription, which is printed in italic type.

As such high-flown language is rarely used in conversation, it must be understood that the phonetic transcription, which represents (in the present instance), so far as is possible, the colloquial pronunciation of an educated man speaking with some care, hardly represents the pronunciation which he would adopt in reading it. Such highly Sanskritized Bengali would probably be read *ore rotundo*, and would sound more nearly like the written words, than would be usual in the conversation of even the most educated.

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(CALCUTTA)

কোন এক ব্যক্তির দুটি পুত্র ছিল। তর্ষে-কনিষ্ঠী-তাহার  
 পিতাকে-কহিল পিতা: বিষয়ের যে অংশ আমার প্রাপ্য-  
 তাহা আমাকে দিন। তিনিও-ঠহাদের মধ্যে-তাহার অধিক  
 বিভাগ করিয়া-দিলেন। হুহার অল্প দিন পরেই কনিষ্ঠ-পুত্রী  
 সমস্ত এক-করিয়া এক দূরদেশে-যায়া-করিল, এবং তমায়  
 অপরিমিত আচারে তাহার বিষয় অন্যায় করিয়া ফেলিল।  
 যখন সে সমস্ত ব্যয় করিয়া ফেলিয়াছে, তখন সেই-দেশে-  
 বিষম দুর্ভিক্ষ উপস্থিত হইল, এবং তাহার প্রভাবের মূঢ় পাত  
 হইল। তখন সে সেই দেশের একজন অধিকাণীর নিকটে  
 গিয়া-ন্যুত্ত হইল, তিনি উহাকে মার্ঠ শূকর চবাহতে  
 পাঠাইয়া-দিলেন। সে শূকর পালের ভোণ্ড-দুধী পাহলেও  
 তাহা দ্বারা-আনন্দে উদর পূরন করিত কিন্তু হুহাও তাহাকে  
 কেহ দেয় নাই। পরে তাহার ঠেচন হইলে সে বলিল আমার  
 পিতার কত যেমন ভোগী-ভূত-প্রয়োজনাবিক আহার্য-পাইতেছে





শ্রীমদ্ভগবৎ-প্রবেশ-করিতে অস্বীকৃত শ্রীমদ্ভগবৎ-প্রবেশ-পিত্ত-বাহিরে  
 অস্বীকার-প্রবেশ-করিতে লাগিলেন। সে পিত্ত-রূপে উভয়-স্বয়ং  
 যে দেখুন পিত্ত-প্রবেশ-করিতে অস্বীকার-করিতে পারেন, অস্বীকার  
 করুন-অস্বীকার-অস্বীকার-অস্বীকার-করুন-করুন; তথাপি-  
 আমার বন্ধু-বর্গ-কে লক্ষ্য-প্রবেশ-করিতে লক্ষ্য-অস্বীকার-করুন-  
 আমার এক-প্রবেশ-করিতে প্রবেশ-করুন-করুন-করুন; কিন্তু যে ব্যক্তি  
 বিনা-অস্বীকার-অস্বীকার-অস্বীকার-প্রবেশ-করিতে পারেন, সেই  
 পুত্র-সেই-অস্বীকার-প্রবেশ-করিতে অস্বীকার-করুন-অস্বীকার-  
 বিপুল-ভোগের-আস্বাদন-করিলেন। তিনি-প্রবেশ-করিলেন, পুত্র  
 দুই-দিন-আমার-নিষ্কল-আস্বাদন-এবং-আমার-যা-কিছু-আছে  
 অস্বীকার-করুন, কিন্তু-আমার-এই-অস্বীকারের-মৃত্যু-শ্রীমদ্ভগবৎ-  
 আমার-দীর্ঘ-কাল-প্রবেশ-করিতে-প্রবেশ-করিলেন-আমার-পার্শ্ব-করিতে  
 অস্বীকার-আমরা-যে-আনন্দ-মানে-আনন্দ-প্রবেশ-করিতে-করিলে-শ্রীমদ্ভগবৎ-

[No. 1.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BAṄGA-BHĀSHĀ.

STANDARD DIALECT.

(CALCUTTA.)

কোন এক ব্যক্তির দুটি পুত্র ছিল। তন্মধ্যে বনিষ্ঠটা তাঁহার পিতাকে বহিল পিওঃ বিবয়ের যে অংশ আনার প্রাপ্য হইল আনাকে দিন। তিনিও উভ্যদের মধ্যে তাঁহার সম্পত্তি বিভাগ করিয়া দিলেন। ইহার অল্প দিন পরেই বনিষ্ঠ পুত্রটি সমস্ত একত্র করিয়া এক দূর দেশে যাত্রা করিল, এবং তথায় অপরিচিত আচারে তাঁহার বিদ্য অগচ্য করিয়া ফেলিল। যখন সে সমস্ত ব্যয় করিয়া ফেলিয়াছে, তখন সেই দেশে বিবস চরিত্র উপস্থিত হইল, এবং তাঁহার অভাবের সূত্রপাত হইল। তখন সে সেই দেশে এক জন অধিবাসীর নিবটে গিয়া নিবৃত্ত হইল, তিনি উহাকে নাঠে শূবর চবাইতে পাঠাইয়া দিলেন। সে শূবর পালের ভোজ্য-ভূষী গাইলেও তাঁহার চান্না আনন্দে উদর পূরণ করিত কিন্তু ইহাও তাঁহাকে কেহ দেয় নাই। পবে তাঁহার চৈতন্য হইলে সে বহিল আনার পিতার কত বেতন ভোগী ভৃত্য প্রয়োজনাধিক আহাৰ্য্য পাইতেছে আব আমি ক্ষুধায় মর্মেছি। আমি উঠিয়াই আনার পিতার নিকট যাইব, এবং তাঁহাকে বলিব পিতা আমি ধর্ম বিকল্প আচরণ করিয়া আপনার মনসে পাপী হইয়াছি আব আমি আপনার পুত্র বলিয়া পরিচিত হইবার উপযুক্ত নই। আমাকে আপনার এক বেতন ভোগী ভৃত্যমূলে নিবৃত্ত করুন। এই বলিয়া সে গাত্ৰোথান করিয়া তাঁহার পিতার নিকট গমন করিল। কিন্তু সে দূরে থাকিতেই তাঁহার পিতা তাঁহাকে দেখিতে পাইলেন এবং দ্রুতপদে গমন করতঃ ক্রম ভরে তাঁহার সন্মুখপরি পতিত হইয়া চন্দন করিলেন। তখন পুত্র তাঁহাকে কহিল পিতা আমি ধর্ম বিকল্প আচরণ করিয়া আপনার চন্দে পাপী হইয়াছি। আব আমি আপনার পুত্র বলিয়া পরিচিত হইবার উপযুক্ত নই। কিন্তু পিতা তাঁহার ভৃত্যদিগকে বলিলেন শীঘ্র উৎকৃষ্ট পবিচ্ছদ আনিয়া ইহাকে পবাও এবং ইহার হস্তে অন্ন ও পদহবে পাচকা দাও এবং আইন আননা ভোজনাদি করিয়া আমোদ করি। কাবণ আমার এই পুত্রের মৃত্যু হইয়াছিল আমার জ্ঞাপিত হইয়াছে, ইহাকে হারাইয়াছিলাম পাইয়াছি। তখন সকলে আমোদে প্রবৃত্ত হইল ॥

এ দিকে তাঁহার জ্যেষ্ঠ পুত্র মেরে ছিল, সে যখন আসিয়া বাটীর নিকটবর্তী হইল অমনি নৃত্য গীত বাদ্যাদিরধুনি শুনিত পাইল। এবং এক জন ভৃত্যকে ডাকিয়া জিজ্ঞাসা করিল এই সকল ব্যাপারের অর্থ কি? সে উত্তর করিল আপনার ভ্রাতা আসিয়াছেন ও আপনার পিতা উহাকে নিরাপদে সুস্থ শরীরে পুনঃপ্রাপ্ত হইয়াছেন বলিয়া আনন্দোৎসব করিতেছেন। ইহাতে সে ক্রন্দ হইয়া বাটী প্রবেশ করিতে অস্বীকৃত হইলে তাঁহার পিতা বাহিরে আসিয়া তাঁহাকে মাস্তানা করিতে লাগিলেন। সে পিতাকে উত্তর করিল যে দেখুন পিতা এতকাল আমি আপনার সেবা করিতেছি, আব কখনই আমি আপনার আজ্ঞা অবহেলা করি নাই, তথাপি আমার বন্ধুবর্গকে লইয়া আমোদ করিবার জন্য আপনি কখনও আমাকে একটা ছাগ বৎস প্রদান করেন নাই। কিন্তু যে ব্যবহিত্যর সহবাসে আপনার সম্পত্তি প্রাস করিয়া ফেলিয়াছে, সেই পুত্র যেই আসিয়া উপস্থিত হইল অমনি তাঁহার জন্য আপনি বিপুল ভোজের আয়োজন করিলেন। তিনি তাঁহাকে বলিলেন পুত্র তুমি চিরদিন আনার নিবট আছ এবং আমার যা কিছু আছে সকলি তোমার, কিন্তু তোমার এই সহোদরের মৃত্যু হইয়াছিল আনার জীবিত হইয়াছে ইহাকে হারাইয়াছিলাম আবার পাইয়াছি অতএব আমার যে আনন্দমনে আমোদ প্রমোদ করিতেছি ইহা স্বাভাবিক ॥

[No. I.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR 'BANGA-BHĀSHĀ.

STANDARD DIALECT.

(CALCUTTA.)

[The second line of transcription is an attempt to represent the moderately contracted pronunciation, common in the educated colloquial style, but it must be remembered that some speakers contract more than others. As it is in the high-flown sanskritised style, a final *a* is represented by *o* instead of *ā*.

In this phonetic transcription, *s* is pronounced as in *this*, *sin*, not as *sh* in *shell*, which is represented by *sh*. The letter *ʳ* (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*, *ī* as the *e* in *met*, *ō* as the *o* in *hot*, and *o* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *ō* in *home*. It is the first *o* in *promote* and is the *o* in the French word *votre*, as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Kōna-ĕk-vyaktir du-ti putra chhila. Tanmadhyē kanishṭha-ti tāhār pitā-kē  
*Kōnō-āh-bēktir du-tī puttrō chhilō. Tōnmaddhē lōnishṭhō-tī tāhār pitā-kē*  
 Of a-certain-person two sons were Them among the-younger his father to

kahila, 'pitah, vishayēr yē angśa āmār prāpya, tāhā āmā-kē din.'  
*kōhilō, 'pitō, bishōyēr jē āngshō āmār prappō, tāhā āmā-kē din.'*  
 said, 'father, of-the-property what share of-me is to-be got, that me to be-good-enough-to-give'

Tini-ō uhādēr mādhyē tāhār sampatti vibhāg kariyā dilēn. Ibār alpa din  
*Tini-ō uhādēr moddhē tāhār shōmpottī vibhāg lōriyā dilēn. Ihār olpō din*  
 He-also of-them among his wealth division having-made gave Of-this a few days

parē-i kanishṭha putra-ti samasta ēkatra kariyā ēk dūr dēśē yātrā karila,  
*pōrē-i kōnishṭhō puttrō-tī shōmōstō ēkōtrō lōriyā āk dūr dēshē jātrā kōrilō,*  
 after the-younger son the-whole together having-made a distant in-country journey made,

ēvang tathāy aparimīta āchārē tāhār vishay apachay kariyā phēhla.  
*ēbōng tōlhāy opōrimālō āchārē tāhār bishōy opōchōy lōriyā phēlilō.*  
 and there riotous in-conduct his property wasting having-made threw-away

Yakhan sē samasta vyay kariyā phēliyāchhē, takhan sēi dēśē visham  
*Jōkhōn shē shōmōstō vāy lōriyā phēlēchhē, tōkhōn shēi dēshē bishōm*  
 When he the whole expenditure having made threw-away, then that-very in-country a severe

durbhiksha upasthita haila, ēvang tāhār abhāvēr sūtrapāt hailā. Takhan sē  
*durbhikkhō upōsthitō hoilō, ēbōng tāhār obhābēr shūtrōpāt hoilō. Tōkhōn shē*  
 famine arrived became, and of-him of want a-result ensued Then he

sēi dēśēr ēk jan adhibāsir nikatē giyā niyukta haila. Tini uhā-kē  
*shēi dēshēr āk jōn odhibāshir nikōtē giyā niyuktō hoilō Tini uhā-kē*  
 that of-country one man of resident near going appointed (to service) became He him

māthē sūkar charāitē pāṭhāiyā-dilēn. Sē sūkar-pālēr bhōjyā-bhushī  
*māthē shūkōr chōrāitē pāṭhāiyā-dilēn. Shē shūkōr-pālēr bhōjyō-bhushī*  
 in the held swine to graze sent, He of-the-swine herd food-chaff

pālē-ō tāhār dvārā ānandē udar pūran karita, kintu ihā-ō  
*pēlē-ō tāhār dārā ānōndē udor pūrōn kōritō, kintu ihā-ō*  
 even-if-he got-(it) of it by-means with-joy his-belly filling would-have done, but this also

tāhā-kē kēha dēya nāi. Parē tāhār chaitanya hailē sē balila, 'āmār  
 tāhā-kē kēhō dēy nāi. Pōrē tāhār choitōm'ō hoilē shē bolilō, 'āmār  
 him-to anyone gave not. Afterwards his senses having become he said, 'my  
 pitār kata bētan-bhōgī bhritya prayōjanādhik āhāryya pāitēchhē, ār āmi  
 pitār kōtō bēlōn-bhōgī bhrit'ō prōyōjōnādhik āhār'ō pāchhē, ār āmi  
 father's how many wages-enjoying servants more than necessary food get, and I  
 kshudhāy maritēchhi. Āmi uthiyā-i āmār pitār nikat yāiba, ēvang  
 kshudhāy mōrchchī Āmi uthiyā-i āmār pitār nikōt jābō, ēbōng  
 of hunger am-dying I having arisen my father's near will-go, and  
 tāhā-kē baliba, "pita, āmi dharmma viruddha ācharan kariyā āpanār  
 tāhā-kē bolibō, "pitā, āmī dhōrmō biruddhō āchō'ōn kōriyā āpnēr  
 him-to I-will say, "father, I virtue against conduct having done of-your-honour  
 samakshē pīpī haīyāchhi. Ār āmi āpanār puttra baliyā parichita  
 shōmōl'ē pāpī ho'chhī. Ār āmī āpnār puttrō boliyā pōrichitō  
 in the sight sinner have become. Any more I your-honour's son having said recognised  
 haībār upayukta nāi. Āmā-kē āpanār ēk vētan-bhōgī bhritya-rūpē  
 hobār upōjuktō nōi. Āmā-kē āpnār āk bēlōn-bhōgī bhrit'ō-rūpē  
 of being worthy am not Me your honour's one wages-enjoying servant-in-the fashion  
 niyukta karun." " Ei baliyā sē gātrōtthān kariyā tāhār pitār nikat gaman  
 niyuktō kōrun." " Ei boliyā shē gātrōtthān kōriyā tāhār pitār nikōt gōmōn  
 appointed make"" This having said he body-upraising having done his father's near going  
 karila. Kintu sē dūrē thākitē-i tāhār pitā tāhā-kē dōkhitē pālēn,  
 kōrilō. Kintu shē dūrē thaktē-i tāhār pitā tāhā-kē dākhitē pēlēn,  
 did But he at a distance remaining even his father him to see got,  
 ēvang druta-padē gaman karatah snēha bhārē tāhār skandhōpari patita  
 ēbōng drutō-pōdē gōmōn kōrōtō stēhō bhōrē tāhār skōndhōpōrī pōlitō  
 and with running foot going doing affection filled his shoulder on fallen  
 haīyā chumban karilēn. Takhan puttra tāhā-kē kabila, 'pitā, āmi  
 hoīyā chumbōn kōrilēn. Tōkhōn puttrō tāhā-kē kōhilō, 'pitā, āmī  
 having-become did. Then the son him to said, 'father, I  
 dharmma-viruddhācharan kariyā āpanār chakshē pāpī haīyāchhi. Ār āmi  
 dhōrmō-biruddhāchōrōn kōriyā āpnār chōkshē pāpī ho'chhī Ār āmī  
 virtue opposed conduct having done your honour's in the sight sinner have-become Any-more I  
 āpanār puttra baliyā parichita haībār upayukta nahi.' Kintu pitā  
 āpnār puttrō boliyā pōrichitō hobār upōjuktō nōhī.' Kintu pitā  
 your honour's son having said recognised of-being worthy am-not' But the-father  
 tāhār bhritya-diga-kō balilēn, 'śighra utkrishtha parichchhad āniyā ihā-kē  
 tāhār bhrit'ō-digō-kē bolilēn, 'shighrō utkrishhō pōrichchhōd āniyā ihā-kē  
 his servants-to said, 'quickly excellent clothing having-brought this (person)  
 parāō, ēvang ihār hastē anguri ō pada-dvayē pādūkā dāō, ēvang āisa,  
 pōrāō, ēbōng ihār hōstē āngguri ō pōdō-dōyē pādūkā dāō, ēbōng ēshō,  
 put-on, and his on hand a ring and on-(his)-pair of feet shoes give, and come,  
 āmarā bhōjanādi kariyā āmōd kari. Kāran āmār ēi puttrēr mrityu  
 āmōrā bhōjōnādi kōriyā āmōd kōrī. Kārōn āmār ēi puttrēr mrit'ū  
 let-us eating etcetera having done rejoicing do. Because my this son's death

haiyāchhila, āvār jīvita haiyāchhē; ihā-kē hārāyachhīlām, pāiyachhī  
*hoēchhilo, ābār jībitō hoēchhī; ihā-kē hārāyachhīlām, pāiyachhī*  
 had-taken-place, again alive he has become; the (person) I had, I have feared

Takhan sakalē āmōdē pravritta haila  
*Tōkhōn shōkōlē āmōdē prōbittō haila.*  
 Then they all in rejoicing, every, all became

Ē-dikē tūhār jyēshtha puttra lehitrē chhila S? yōman āsiyā  
*Ē-dikē tūhār jyēshthō puttrō lēhitrē chhilo. Shē jōmān āshiyā*  
 In-the-direction his eldest son he the old one was Ho at having-come

bāfir nikat-vantī haila, aman-i nritya gītā vōdyādir dhvani funitō pālā.  
*bāfir nikōf-bāntī hāilo, amān-i nrityā gītā vadīyādir dhvani thuntī pālō*  
 the-honour's near-being became, every one's dance the old one's the-honour's of the-honour's

Ēvang ēk jan bhritya-kē dukiyā jūjūvī karilā, 'ēi ekal  
*Ēbōng āk jōn bhrit'ō-kē dukiyā jūjūvī karilō 'ēi ekal*  
 And one man servant's sake the old one's the-honour's 'the one'

vyāparēr artha ki? Sē uttar karilā, 'āpanār bhātā āsiyāchhēn  
*b'āpārēr ōrthō kī? Shē uttor karilō, 'āpār bhātā āshēchhēn*  
 business's meaning what? He answer made, 'your-honour's father has-come

ō āpanār pitā uhi-kē nu-apādī sustha-ārarō punah-prāptā  
*ō āpnār pita uhi-kē nu-āpādī susthā-ārārō punō-prāp'ō*  
 and your-honour's father I am in the state of a servant the old one's again

haiyāchhēn haiyā āmandōtsav karitēchhēn. Ihāto s? kruddha haiyā  
*hoēchhēn haiyā āmāndōtsāv karitēchhēn. Ihāto s? kruddhā haiyā*  
 he-has been saying (to the-honour's) rejoicing the-honour's the old one's At the old one's angry having-be-come

bāti pravēs karitē a-svikrīta hailā, tūhār pitā bāhīrē āsiyā  
*bātī prōvēsh karitē a-shēkrīto hāilo, tūhār pita bāhīrē āshiyā*  
 the house entrance to-make not approved because, his father came to having-come

tūhā-kē sāntranū karitē lāgilēn. Se pitā-kē uttar karilā yē, 'dēkhun,  
*tāhā-kē shāntōnū karitē lāgilēn Shē pitā-kē uttor karilō jē, 'dēkhun,*  
 him to remonstrance to do because He the-father-to answer made the, 'look,

pitā, ēta-kāl āmi āpanār sevā karitēchhī, ār kakhn-i āmi  
*pitā, ātō-kāl āmī āpnār shēbā karitēchhī, ār kōkhōn-i āmī*  
 father, so long time I your-honour's service all doing, and ever even I

āpanār ājūn avahēlā kari nāi, tathāpi āmār bandhu-varga-kē  
*āpnār ājūn āvāhēlā kōrī nāi, tōthāpī āmār bōndhu-bōrgō-kē*  
 your-honour's order disobedience made not, nevertheless my friend-multiple

laiyā āmōd karibār janya āpani kakhn-ō amā-kē ēk-ti  
*niyā āmōd kōribār jōn'ō āpnī kōkhōn-ō āmā-kē ēk-tī*  
 taking rejoicing of-doing for-the sake your-honour ever-also me-to a-sing'

chhāga-vatsa pradān karēn nāi. Kintu yē bār-vanitā saha-bāsē āpanār  
*chhāgō-bōtshō prōdān kōrēn nāi. Kintu jē bār-bōnitā shōhō-bāsē āpnār*  
 goat-kid presentation made not. But who harlots in-company your-honour's

sampatti grās kariyā phēliyāchhē, sēi puttra, yēi āsiyā  
*shōmpōtī grāsh kōriyā phēlēchhē, shēi puttrō, jēi āshiyē*  
 property devouring having-done has thrown away, that son when having-come

upasthita	haila,	aman-i	tāhār	janya	āpani	vipula	bhōjēr	āyōjan
<i>upōsthitō</i>	<i>hailō,</i>	<i>āmōn-i</i>	<i>tāhār</i>	<i>jōm'ō</i>	<i>āpnī</i>	<i>bi'pulō</i>	<i>bhōjēr</i>	<i>āyōjōn</i>
arrived	he-became,	then even	of-him	for-the sake	your-honour	a-great	feeding's	preparation
karilēn.'	Tini	tāhā-kē	balilēn,	'puttra,	tumi	chira-din	āmār	nikat
<i>kārilēn.'</i>	<i>Tinī</i>	<i>tāhā-kē</i>	<i>balilēn,</i>	<i>'puttrō,</i>	<i>tumī</i>	<i>chirō-din</i>	<i>āmār</i>	<i>nikōt</i>
made'	He	him to	said,	'son,	thou	(for) a-long-time	of-me	near
āchha,	ēvang	āmār	yā	kichhu	āchhē	sakal-i	tōmār.	Kintu
<i>āchhō,</i>	<i>ēbōng</i>	<i>āmār</i>	<i>jā</i>	<i>kichhu</i>	<i>āchhē</i>	<i>shōkōl-i</i>	<i>tōmār.</i>	<i>Kintu</i>
said,	and	my	what	any-thing	is	all even	'is thine.	But
tōmār	ēi	sahōdarēr	mrityu	haiyāchhila,	āvār	jīvita	haiyāchhē;	
<i>tōmār</i>	<i>ēi</i>	<i>shōhōdōrēr</i>	<i>mrit'yu</i>	<i>haiyāchhilō,</i>	<i>āvār</i>	<i>jīvitō</i>	<i>haiyāchhē;</i>	
the	the	own brother's	death	had taken place,	again	alive	he-has-become,	
ihā-kē	hāyāchhulām,	āvār	pāyāchhi,	ata-ēva	yē	ānanda-manē		
<i>ihā-kē</i>	<i>haiyāchhulām,</i>	<i>āvār</i>	<i>pāyāchhi,</i>	<i>ōtōēbō</i>	<i>jē</i>	<i>ānōndō-mōnē</i>		
this-(person)	I-had st.	again	I-have found,	therefore	that	in-joy-mind		
āmōd	pramōd	karitēchhu	ihā	nyāyya.'				
<i>āmōd</i>	<i>prāmōd</i>	<i>kōrchhu</i>	<i>ihā</i>	<i>nyāy'ō.'</i>				
rejoicing	joyfulness,	I-do	this	(is)-just.'				

The preceding specimen may be taken as representing the standard dialect of Bengali which is current in modern literature. Similar specimens, which need not be given here, have been received from the other districts of Central Bengal.

The following specimens are professedly written in the colloquial language itself. It will be seen that the contracted forms of the conjugation of the verb are freely used, and are written in their contracted shape in vernacular character. The first specimen also comes from Calcutta, and is in the colloquial dialect used by women. A transliteration is given in the Roman character. It has not been thought necessary to add a phonetic transcription, as all that is necessary, in order to obtain the sounds expressed by the letters, is to follow the rules of pronunciation given in the skeleton grammar. Here and there, in special instances, the phonetic transcription is given after certain words. As regards grammar, note that the 3rd sg. past of transitive verbs often ends in *ē*, instead of *a*. Thus *dilē*, for *dila*.

[No. 2.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI.

CALCUTTA (WOMEN'S) DIALECT.

এক দিনে ছই ছেলে গেল। তাদের যে ছোট, সে তার বাপকে বল্লে, বাবা, আমার ভাগে যা পড়ে তা আনবে দাও। বাপু তার বিয়ম আশয় তাদের মধ্যে বেঁটে দিলে। দিন বতক পবে ছোট ছেলে তার সমস্ত ছিনিস পতন নিয়ে দূর দেশে চলে গেল, সেখানে বদমেয়ালি বরে সমস্ত উড়িয়ে দিলে। যখন তার সব গেল, তখন সে দেশে ভারি অদাল এল, সেও বটে পড়ে গেল। তখন সে সেই দেশেব একজন লোকের কাছে গিয়ে ছুট্জো, আর সে তাহে তার সোব চনাতে নাঠে পাঠালে। সোরেব খাবাব ভুষি দে নিজেব পেট ভবাতে গাৰ্জেও সে বেঁচে বেত, কিন্তু তাও কেউ তাহে দেয় নি। যখন তাব হুঁস হল, তখন সে বল্লে লাগল, আমার বাপেব বত মাইনেব চাবব ফেলে ছড়িয়ে ভাত খাচ্ছে, আব আমি কিনা না খেতে পেয়ে মারা নাছি। আমি বাবাব কাছে নাই আব তাঁকে বলিগে, বাবা, আমি পর্নেশ্ববেব আর তোমাব কাছে অপবাস বরিচি, তোমাব ছেলে বলে পবিচয় দেবাব যুগি নই, তুমি আমাকে তোমাব একজন মাইনেব চাববের মত বাব। এই বলে সে তাব বাপেব কাছে গেল। বিদ্যু সে অনেক তফাতে থাকতেই তাব বাপু তাহে দেখতে পেয়ে স্নেহে ছুটে গেল আব তাব গলা জড়িয়ে চুনো খেলে। তখন ছেলে বল্লে, বাবা, আমি পর্নেশ্ববেব আর তোমাব কাছে অপবাস বরিচি, আব তোমাব ছেলে বলে পবিচয় দেবাব যুগি নই। কিন্তু বাপু চাকবদেব বল্লে, ভাল ভাল বাপড নিয়ে আয় আব ওকে পবিযে দে, ওর হাতে একটা আংটা দে, আর পায়ে ছুতো দে, আনবা খাই দাই আব আনোদ কনি। আনাব এ ছেলে মরে আবাব বেঁচেছে, একে হাবিয়ে পেয়েছি। তারপর তাবা আনোদ আহ্লাদ বর্ভে লাগল ॥

এতদগ বড ভাই নাঠে ছেল। যখন সে বাডীর কাছে এল, তখন নাচ গাওনা শুনতে পেল। একজন চাববকে ডেবে জিগ্গেস্ বর্জে ব্যাওবা খানা কি? সে বল্লে, তোমাব ভাই এসেছে; তাকে ভালয় ভালয় যিবে পেয়ে তোমাব বাবা ভোজ দিয়েছে। সে বাগ কবে ভিতবে গেল না। তাব বাপু বেবিযে এসে তাহে পাঁজাপাঁড়ি বর্ভে লাগল। সে বাপকে উত্তর কর্জে, দেখ, এত বৎসব ধবে আমি তোমাব স্যাবা কল্লুম, আব কখন তোমাব বখা অমান্ত বিনি, তবু তুমি আমাকে কখন একটা ছাগল ছানাও দেও নি যে, আমি বন্ধবান্নব নিয়ে একটু আনোদ ববি। বিদ্যু বাঁডবাজি কবে তোমাব সর্ববস্ত্র উড়িয়ে দিয়ে যেই তোমাব এই ছেলে দিবে এল, অমনি তুমি তাব জন্তে এক ভোজ দিলে। সে তাকে বল্লে, তুমি বাবা আমার কাছে বরাবরই আছ, আনাব যা সব তোমাবই। আনবা যে আনোদ আহ্লাদ কৰ্ছি তাত ঠিক হচ্ছে, তোমাব এ ভাই মরে আবাব বেঁচেছে, একে হাবিয়ে পেয়েছি ॥



[No. 2.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI.

CALCUTTA (WOMEN'S) DIALECT.

## TRANSLITERATION AND TRANSLATION.

Ĕk janēr dui chhēlē chhēla. Tādēr jē chhōta, sē tār  
*One man-of two sons were. Them-(of) who younger, he his*  
 bāp-kē ballē, ‘bābā āmār bhāgē jā parē, tā āmā-kē dāo’  
*father-(to) said, ‘father my share whatever falls, that to-me give’*  
 Bāp tār bishay-āsay tādēr madh’e bēṭṭē-dilē. Din-katak parē chhōta  
*Father his property them between divided. A-few-days after younger*  
 chhēlē tār samasta jinis-pattar niyē dūr dēsē chalē-gēla; sēkhānē  
*son his all property taking distant country-to went-away; there*  
 badphēyāli karē samasta uṛiyē-dilē. Jakhan tār sab gēla, takhan  
*profligacy doing all wasted. When his all was-gone, then*  
 sē dēsē bhārī akāl ēla; sē-ō kashṭē parē-gēla. Takhan  
*in-that country great famine occurred; he-too in-difficulty fell Then*  
 sē sēi dēsēr ēkjan lōkēr kāchhē giyē-jutlō; ār sē tā-kē tār sōr  
*he that country-of one man to went; and he him his swine*  
 chharātē māthē pāṭhālē. Sōrēr khābār bhūshī-dē nijēr pēṭ  
*graze-to field-to sent. Swine’s food husks-with his-own stomach*  
 bharātē-pārllē-ō sē bēchē-jēta, kintu tā-ō kēu tā-kē  
*even-of-he-had-been-able-to-fill he could-have-done-well, but that-too any-one him.*  
 dēya-ni. Ĵakhan tār hūs hala, takhan sē baltē-lāgla, ‘āmār bāpēr  
*gave-not When his senses came-back, then he said, ‘my father’s*  
 kata miānēr-ohākar phēlē-chhariyē bhāt khāchchē, ār āmi-kinā  
*how-many paid-servants having-thrown-(the-surplus)-away rice are-eating, and I*  
 nā khētē-pēyē mārā jāchchi. Āmi bābār kāchhē jāi ār tā-kē balgē,  
*by-not eating am-dying. I father’s near shall-go and him shall-tell,*  
 “bābā āmi Parmēs’arēr ār tōmār kāchhē aparādh karichi, tōmār  
*‘father I God-of and thy near offence have-committed, thy*  
 chhēlē balē parichay-dēbār jugg’i nāi; tumi āmā-kē tōmār ēkjan  
*son as to-be-known fit I-am-not; thou me thy one*  
 māinēr chākarēr mata rākha.” Ĕi balē sē tār bāpēr kāchhē gēla.  
*of-paid servants like keep.” This saying he his father to went.*  
 Kintu sē anēk taphātē thāktē-i tār bāp tā-kē dēkhtē-pēyē  
*But he far distance remaining-even his father him seeing*



The next specimen has been prepared by Mahāmahōpadhyāya Paṇḍit Mahēśa Chandra Nyāyaratna, C.I.E., and represents the colloquial dialect of the West of Howrah District, of which part of the country that gentleman is a native. It is accompanied by a transcription in the Roman character, and also by a phonetic transcription. The principle of phonetic transcription adopted by him, is not exactly the same as that used in preceding specimens, but this is an advantage rather than otherwise, as the sounds in Bengali are so difficult to express accurately, that one system can be used to control the other.

It will be seen that the style is not so much contracted as in the preceding example, and that there is a tendency to pronounce a final *a* as *o*, not as *ō*. We see also numerous instances of the dropping of an aspirate, as in *dēl:ē*. having seen, for *dēl hiyō*, and *u!i*, let me arise, for *u!hi*.

[No. 3.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT

(HOWRAH DISTRICT)

সোন লোকের ছটি ছেলে ছিল। তাদের মধ্যে ছোটটি তার বাপকে বলে, বাবা, আমার ভাগে বিষয়ের যা পড়ে তা আমার দিন। তাতে সে তার বিষয় তাদিকে ভাগ করে দিলে। অল্প দিন পরে ছোট ছেলে তার অংশের সব বিষয় এক হলে চড় করে নিয়ে দূর দেশে চলে গেল, আর সেখানে বদ-খেবালি করে মর্দক উড়িয়ে দিলে। যখন তার সব খবর হয়ে গেল তখন সে দেশে ভয়ানক আকাল হল। তাতে তার অচল হয়ে পড়ল। তখন সে সেই দেশের এক জন লোকের কাছে গিয়ে জুটল। সে তাকে আপনার নামে শোর চাতে পাটালে। তখন সে শোরের খাবার খোঁসা দিয়েও পেট পোরাতে পাল্পে খুসী হত, কিন্তু তাও তাতে সেরে উঠে দিলে নেই। পরে যখন তার হুঁস হল তখন সে মনে মনে বলে, আমার বাপের বত মাইনে-করা চাকর দরবারের চেয়ে বেশী খোঁসাক পাচ্ছে, আর আমি পেটের জ্বালায় মারা যাচ্ছি! আমি উঠি, শাসন নাচে নাই, আর তাঁকে বলি, বাবা, আমি আপনার সামনে ভগবানের কাছে পাপ কবিচি; আমি আপ আপনাব হেলে বলবার যোগ্য নই, আমাকে আপনার এক জন মাইনে-করা চাকরের মত করে রাখুন। তার পর সে উঠে তার বাপের কাছে চলে এল। দূর থেকে তার বাপ তাকে দেখতে পেলে, নেকে তার দয়া হল, আর সে দৌড়ে গিয়ে তার জেদের গলা জড়িয়ে ধরে চুম খেলে। তখন ছেলে সঙ্গে শাস, আমি আপনার সামনে ভগবানের কাছে পাপ কবিচি, আমি আব আপনার হেলে বলবার যোগ্য নই। কিন্তু তার বাপ চাকরদের বলে, সব চেয়ে ভাল পোষাক এনে একে পরিবেশ দে, এর হাতে একটি আড়ি ও পায়ে হুঁত পরিবেশ দে, আর আয় আনরা খাওয়া-দাওয়া ও আমোদ-আলাদ করি; কারণ আমার এ ছেলে মরে গেছে, এখন আবার বেঁচেছে, একে হাবিয়ে ছিলুগ, এখন একে ফিরে পেয়েচি। তার পর তারা আমোদ-আলাদ বসে লাগল।

তখন তার বড় ছেলে নাটে ছিল। মাট থেকে যখন সে বাড়ীর কাছে এল বাড়ীতে নাচ ও গান-বাটনা হচ্ছে শুনতে পেলে। তখন সে এক জন চাকরকে ডেকে জিজ্ঞাসা কলে, এ সব হচ্ছে কেন? চাকর বলে, আপনার ভাই দ্বিরে এসেছেন, তাঁকে ভালয় ভালয় ফিরে পেয়েছেন বলে আপনার বাপ একটা ভোজ দিচ্ছেন। এই শুনে সে রেগে গেল, আব বাড়ীর ভেতর ঢুকতে চাইলে নেই। তাতে তার বাপ বেবিযে এল, ও তাতে সাধা-সাধি কলে। তখন সে বাপকে উত্তর কলে, দেখুন, আমি এত বছর ধরে আপনার বর্শ-বাজ কছি, ও কখনই আপনার আক্ষে লজন করি নেই; তবু আপনি কখন আমাকে একটি চাগল-ছেনাও দেন নেই যে আমার বন্ধুদের সঙ্গে আমোদ করি, কিন্তু আপনার যে ছেলে বেশে নিয়ে আপনার বিষয় উড়িয়ে দেছে, সে দ্বিরে আস্বামাত্র আপনি তার জন্যে ভোজ দিচ্ছেন। তখন তার বাপ বলে, বাছা, তুমি মর্দকদাই আমার কাছে আচ, আর আমার যা কিছু আছে তা সবই তোমার, বিপ্ত তোমার এই ভাই মরে গেছে, এখন আবার বেঁচেছে, একে হাবিয়ে ছিলুগ, এখন একে ফিরে পেয়েচি, এ জন্যে আমাদের খুসী হওয়া ও আমোদ-আলাদ করা উচিত।

[No. 3.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT

(HOWRAH DISTRICT.)

[In the phonetic transcription pronounce *ā* as the *a* in *hat*, *e* as the *e* in *met*; *ē* as the *é* in the French *état*; *ō* as the *o* in *hot*; and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *o* in *home*. It is the first *o* in *promote*, and is the *o* in the French word *voire* compared with *vôire*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Kōna lōkēr du-ti chhēlē chhūia lādēr madh'ē chhōṭa-ṭi tāi bāp-kē  
*Kono loker du-ti chhele chhilo Tader moddhe chhoṭo-ti tāi bāp-ke*  
ballē, 'Bābā āmār bhāgē viśhayēr jā parē tā āmā-kē dīn.' Tātē sē tār  
*bolle, 'Bābā āmār bhāge viśhōēer jā pōrē tā āmā-ke dīn.' Tāte shē tār*  
viśhay tādikē bhāg karē dilē Alpa dīn parē chhōṭa chhēlē tār  
*bishōē tādike bhāg kore dile Ōlpo dīn pōre chhoṭo chhele tār*  
angśēr sar viśhay ēkattarē jāra karē niyē dūi dēśē chalē gēla, ār sēkhānē  
*ōnsher shōb bishōē ākottore jōro kore niye dūi, deshe chole gālo, ār shekhāne*  
bad-khēyāli karē sarvvas'a uriyē dilē Jakhan tār sab kharach hayē gēla  
*bōd-kheāli kore shōrboshsho urye dile Jōkhan tār shōb khōroch hoye gālo*  
takhan sē dēśē bhayānak ākāl hala lātē tār achal hayē parla. Takhan  
*tōkhan shē deshe bhōēānok ākāl holo. Tāte tār āchōl hoye porlo Tōkhan*  
sē sēi dēśēr ēk jan lokēi kāchē giyē juṭla Sē tā-kē āpanāi mātē  
*shē shei desher āk jon loker kache giye juṭlo. Shē tā-ke āpnār mātē*  
śōr charātē pātālē Takhan sē śōrēr khābāi khosā diyē-ō pēt porātē  
*shor chōrāte pātāle. Tōkhan shē shorer khābār khoshā diyē-ō pēt porāte*  
pālīē khusi hata kintu tā-ō tā-kē kēu dilē nei Parē jakhan tār hūś  
*pālle khushi hoto, kintu tā-ō tā-ke kēu dile nei. Pōre jōkhan tār hūsh*  
hala takhan sē manē manē ballē, 'Āmār bāpēr kata māinē-karā  
*holo tōkhan shē mone mone bollē, 'Āmār bāper koto māine-korā*  
chākar dārkarēr chēyē bēśi khōrāk pāchchē, ār āmi pētēi j'alāy mārā  
*chākor dōrlārer cheye beshi khōrāk pāchche ār āmi petei jālāē mārā*  
jāchchi! Āmi uṭi bābār kāchē jāi, ār tākē bali, 'Bābā, āmi āpanār  
*jāchchi! Āmi uṭi bābār kache jāi, ār tāke bali, 'Bābā, āmi āpnār*  
sāmnē Bhagavānēi kāchē pāp karichi; āmi ār āpanār chhēlē bālbāi jōg'a nāi.  
*shāmnē Bhōgobāner kache pāp korichi; āmi ār āpnār chhele bōlbār jōggo noi;*  
āmā-kē āpanār ēk jan māinē-karā chākarēr mata karē rākhun Tār pai  
*āmā-ke āpnār āk jon māine-korā chākorer moto kore rākhun.' Tār pōr*  
sē uṭē tār bāpēr kāchē chalē ēla. Dūr thēkē tār bāp tā-kē dēktē  
*shē uṭe tār bāper kache chole elo. Dūr theke tār bāp tā-ke dekte*

pêlē, dēkē tār dayā hala, ar sē dauē giyē tār chhēlēr galā jariyē dharē  
*pele, deke tār dōcā holo, ar shē dourē giye tār chheler gōlā jorye dhore*  
 chum khēlē Takhan chhēlē ballē, 'Bābā, āmi āpanār sāmne Bhagavānēr  
*chum lhele Tōkhon chhele bolle, 'Bābā, āmi āpnār shāmnē Bhōgobāner*  
 kachē pāp karichī, āmi ar āpanāi chhēlē balbār jōg'a nai' Kintu  
*kāche pāp korichī; āmi ar āpnār chhele bōlbār joggo noi' Kintu*  
 tār bāp chākardēr ballē, 'Sab chēyē bhāla pōshāk ēnē  
*tār bāp chākorder bollē, 'Shōb cheye (than) bhālo poshāk ene (having brought)*  
 e-ke pariye dē, er hātē ēk-tī āngtī ō pāyē juta pariye dē, āi  
*e-ke porye de, er (his) hāte ek-ti ānti ō pāe juto porye de, āi*  
 ay amarā khōyā-dāōyā ō āmōd-āllād kai, kāran āmāi ē chhēlē 'marē  
*āe āmā lhatā-dātā ō āmod-āllād kori, kāron āmār ē chhele more*  
 gēchhla ēkhan abāi bhēchēchē, ē-kē hāiyē chhulūm, ēkhan ē-kē phirē  
*gechhlo, akhon abāi bēcheche; e-ke hāiye chhulūm, akhon e-ke phire*  
 pēyichī.' Tār par tārāi āmōd-āllād kattē lāgla  
*peyichī' Tār pōr tārāi āmod-āllād kotte lāglo*

Takhan tāi bara chhēlē mātē chhula. Māt thēkē jakhan sē bārīr  
*Tōkhon tāi bōro chhele mātē chhulo Māt theke jōkhon shē bārīr*  
 kache ēlā bāritē nāch ō gān-bājnā hachchē sūntē pēlē. Takhan sē  
*kāche elo bārite nāch ō gān-bājnā hochche shunte pele Tōkhon shē*  
 ek jan chākai-kē dēkē jiggēsā kallē, 'E sab hachchē kēna?' Chākār  
*ek jon chālo-ke deke jiggeshā kolle, 'E shōb hochche kāno?' Chākor*  
 bolle, 'Āpanār bhāi phirē esēchēn; tã-kē bhālay-bhālay phirē pēyēchēn  
*bolle, 'Āpnār bhāi phire eshechen; tã-ke bhāloē-bhāloē phire peyechen*  
 bātē āpanāi bāp ēk-tā bhōj dīchēhēn' Eī sūnē sē rēgē gēla, ar  
*bolē āpnār bāp ek-tā bhōj dīchchen' Eī shūnē shē rege gēlo, ar*  
 bārīr bhētai dhuktī chāilē nei. Tātē tār bāp bēriyē ēlo, ō tākē sādha-  
*bārīr bhētor dhukte chāile nei. Tāte tār bāp beriyē elo, ō tāke shādhā-*  
 sadhi kallē Takhan sē bāp-kē uttāi kallē, 'Dēkhun, āmi ēta bachar  
*shādhi kolle Tōkhon shē bāp-ke uttor kolle, 'Dekhun, āmi ēto bachor*  
 dharē āpanār karmma-kāi kachchī, ō kakhana-i āpanār ājñē lānglan kari  
*dhore āpnār kōrmo-kāj hochchi, ō lōkhono-i āpnār āggē lōnghon korē*  
 nei, tabu āpani kakhana āmā-kē ēk-tī chhāgal-chhēnā-ō dēn nei jē āmār  
*nei, tabu āpni lōkhono āmā-ke ek-ti chhāgal-chhānā-ō dān nei jē āmār*  
 bandhudēr sangē āmōd kai, kintu āpanār jē chhēlē bēs'ē miyē  
*bandhuder shōnge āmod kori; kintu āpnār jē chhele beshshe nyē*  
 āpanāi vishay miyē dēchē, sē phirē āsbā-mātra āpani tāi jan'ē bhōj  
*āpnār vishōē nyē deche, shē phire āshbā-māttro āpni tār jonne bhōj*  
 dīchēhēn.' Takhan tār bāp ballē, 'Bāchhā, tumi sarvādā-i' āmār kachē  
*dīchohen.' Tōkhon tār bāp bolle, 'Bāchhā, tumi shōrbodā-i āmār kāche*  
 ācha, ar āmār jā kichu āchē tā sab-i tōmār, kintu tōmār ēi bhāi  
*ācho, ar āmār jā kichu āche tā shōb-i, tomār, kintu tomār ei bhāi*

marē gēchhla, ēkhan ābār bēchēchē, ē-kē hāriyē chhilum, ēkhan ē-kē  
*more gechhlo, ākhon ābār bēcheche; e-ke hāi ye chhilum, ākhon e ke*  
 phirē pēyichī, ē-jan'ē āmādēr khūsī haōyā ō āmōd-āllād karā ucht.  
*phire peyichi, e-jonne āmāder khushi hōwā ō āmod-āllād kōrā ucht.'*

The two following specimens have also been furnished by the same gentleman. They are songs by the poet Rām-prasād, and are very popular in Howrah and the neighbouring districts. The style is contracted as is usual in poetry. It has not been thought necessary to give a phonetic transliteration.

## INDO-ARYAN FAMILY.

## (EASTERN GROUP.)

## BENGALI OR BANGA-BILĀSHĀ.

## STANDARD COLLOQUIAL DIALECT.

## (HOWRAH DISTRICT)

মাযেৰ এন্নি বিচাৰ বটে ।  
 যে জন দ্বিবাশি চৰ্গা বলে, ভাবি কপালে বিপদ বটে ।  
 তহুৱেতে আৱজি দিযে, মা, দাঁড়িবে আছি কলপুটে—  
 কবে আদালত শুনানি হবে, মা, নিস্তাৰ পাব এ সদাটে ।  
 সওয়াল-জবাব কৰ্ব্ব কি, মা, বুজি নাইকো আমাৰ ঘটে—  
 ও মা, ভবসা কেবল শিব বাব। এক্য বেদাগমে বটে ।  
 প্ৰসাদ বলে শমন ভয়ে, মা, ইচ্ছে হয় বে পালাই ছুটে—  
 যেন অস্তিম বলে চৰ্গা বলে প্ৰাণ ত্যজি জাহ্নবীৰ তটে ॥

## TRANSLITERATION AND TRANSLATION.

Māyēr	ēnni	bichān	batē'		
<i>Of (my-)mother</i>	<i>such</i>	<i>justice</i>	<i>is-indeed'</i>		
lō-jan	dibī-māi	Durgā	balē,	tū-ī	kapālē
<i>The-man who</i>	<i>diy-(and-)might</i>	<i>Durgā</i>	<i>says,</i>	<i>(it-is-)his-veryly</i>	<i>lot-to (-that)</i>
				bipad	ghatē
				<i>danger</i>	<i>happens</i>
Huṃiētē	ārṇi	diyē,	mā,	dāriyē	āchhi
<i>To the Presence</i>	<i>plaint</i>	<i>having-presented,</i>	<i>mother,</i>	<i>standing</i>	<i>am-I</i>
				kara-putē	
				<i>with-folded</i>	<i>hands.</i>
Kabhē	ādālat-śunāni	habē,	mā,	nistār	pāba
<i>On-what-day</i>	<i>the-court's-hearing</i>	<i>will-be,</i>	<i>mother,</i>	<i>release</i>	<i>shall-I-get</i>
				ē	sankatē.
				<i>this</i>	<i>strait-from</i>
Suōyāl (sawāl)-jabāb	karba	ki,	mā,	buddhi	
<i>Argument-(and-)reply</i>	<i>I-shall-make</i>	<i>what,</i>	<i>(my-)mother,</i>	<i>intelligence</i>	
	nāikō	āmār	ghatē.		
	<i>there-is-not</i>	<i>my</i>	<i>ṛār(1.c, belly)-in</i>	<i>(i.e., in me).</i>	
Ō	mā,	'bharasā	kēbal	Śiba-bāk'a,	aik'a
<i>Oh</i>	<i>mother,</i>	<i>(my-)hope</i>	<i>only(-is)</i>	<i>Śiva's-word,</i>	<i>agreement (-whereof)</i>
				bēdāgamē	ratē.
				<i>in-Vēda-(and-)Āgama</i>	<i>is-declared</i>



Prasād	balē	śaman	bhayē,	mā,	icchehā	hay
<i>Prasād</i>	<i>says</i>	<i>(of-)Death</i>	<i>by-reason-of-fear,</i>	<i>mother,</i>	<i>(my-)wish</i>	<i>is</i>
				je	pālāi	chhutē
				<i>that</i>	<i>I-fly</i>	<i>running.</i>
Jēna	antim	kālē	Durgā	balē	prān	
<i>See-that</i>	<i>the-last</i>	<i>time(moment)-in</i>	<i>Durgā</i>	<i>saying</i>	<i>life</i>	
			Vaji	Jāhnabīr	tatē.	
			<i>I-(may)-quit</i>	<i>on-Jahnabī's</i>	<i>banks.</i>	

### FREE TRANSLATION OF THE FOREGOING.

Such is thy justice, my mother! Misfortune is the lot of him that repeats the name of Durgā (thy name) day and night. I have filed my plaint (in thy court, before thee) my mother, and here do I stand with joined palms (praying for justice) When wilt thou hear my case and relieve me from my misfortune? How can I argue my case? I have no intelligence in me; but my only hope is the word of Śiva—which also agrees with what the Vedas and the Āgamas say (*i.e.*, that Durgā will listen to prayer and grant relief). Prasād says—From fear of the God of Death I wish that I could run away (from his reach). Mayst thou ordain that I shall die on the banks of the Jāhnavī (Ganges) uttering the name of Durgā in the last moment, (and so by attaining salvation be beyond the reach of the God of Death)

[No. 5.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

### BENGALI OR BANGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT.

(HOWRAH DISTRICT)

বল মা তারা, দাঁড়াই কোথা ?  
 আমার কেহ নাই, শঙ্করি, হেথা ।  
 মার সোহাগে বাপের আদর, এ দৃষ্টান্ত যথা তথা—  
 যে বাপ বিমাতাবে শিরে ধরে, এমন বাপের ভবসা বুথা ।  
 ভূমি না কবিলে কৃপা, যাব কি বিমাতা যথা—  
 যদি বিমাতা আমায় কবেন কোলে, দূবে যাবে মনেব ব্যথা ।  
 প্রসাদ বলে, এই কথা, বেদাগমে আছে গাঁথা ।  
 ও মা, যে জন ভোগাব নাম করে, মা. তার কপালে ঝুলি কাঁথা ॥

### TRANSLITERATION AND TRANSLATION.

Bal,	mā	Tārā,	dārāi	kōthā ?
<i>Say,</i>	<i>mother</i>	<i>Tārā,</i>	<i>stand-I(-shall)</i>	<i>where ?</i>
Amār	kēha	nāi,	Śankari,	hēthā
<i>Of-mine</i>	<i>any-one</i>	<i>(there)-is-not,</i>	<i>Śankari,</i>	<i>here</i>

Mār			sōhāgē				bāpēr	
Mother's			husband's-affection (-for-her)-from				(is-)father's	
	ādar,		ē				drishtānta	
endearment-(for-the-child),			this				case (-occurs)	
			jathā-tathā.					
			where-there (i e., in most places).					
Jē bāp			himātārē		śirē		dharē,	ēman
The-father-who			(one's-) step-mother		(his-)head-on		holds,	such
			bāpēr		bharasā			brithā.
			father-from		hope(-of-affection-to-get)			(is-)useless
Tumi nā karilē	kupā,	jāba ki		himātā			jathā ?	
Thou not doing	kindness,	shall-I-go		(my-) step-mother			where (is) ?	
Jadi	himātā	āmāy	karēn	kolē,	dūrē		jābē	
If	(my-) step-mother	me	takes	(her-)lap-on,	distance-to		will-go	
						manēr	b'athā	
						mind's	troubles.	
Prasād	balē,	ē	kathā,	bēdāgamē	āchhē		gāthā.	
Prasād	says,	this	lesson,	in-Vēdas-(and)-Āgamas	is		wreathed	
Ō mā,	jē-jan	tōmār	nām	karē,	mā,	tār	kapālē	
Oh mother,	the-man-who	thy	name	utters,	mother,	his	lot-to	
		jhuli				kāthā.		
								(falls-)a-wallet(-to-carry-alms-in) -(and-)a-patch-work-wrap-of-old-rags.

## FREE TRANSLATION OF THE FOREGOING.

Say (oh say) my mother Tārā, where shall I take my stand? I have none (to look up to) here, O Śankari. It is commonly seen that where the father dotes on (the mother) he also loves (the mother's child). But it is fruitless to try to secure the love of a father who holds (one's) step-mother on his head. If thou dost not bestow thy kindness (on me), shall I go to my step-mother (Gangā, whom Śiva holds on his head)? If my step-mother takes me up in her lap (i.e., if I die on the banks of the Ganges) all the troubles of my mind will be gone (i.e., I shall attain salvation). Prasād says that the Vēdas and the Āgamas declare this, (viz., that whoever dies on the banks of the Ganges attains Salvation). But, O my mother, he who is thy worshipper, obtaineth the mendicant's wallet and old rags (i.e., he becomes a wandering mendicant and his salvation is uncertain).

The next specimen has also been furnished by Mahāmahōpadhyāya Mahēśa Chandra Nyāyaratna, C.I.E., and also comes from Howrah. But it is in the extreme colloquial style used by women of the better classes. It will be observed that contraction is carried to an extreme, and that the vowel *a* more often sounds as a short *ō* than as anything else. The transcription is phonetic.

[No. 6.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT AS USED BY WOMEN.

(HOWRAH DISTRICT.)

এক জনের ছটি মেয়ে বো। তাদের মধ্যে ছোটটি তার বাপের সঙ্গে, বাবা, আনার ভাগে বিদায়ের যা পড়ে তা আনাকে মাথা খাচ্ছে সে তার বিষয়-প্রসিদ্ধি লাগ করে নিয়ে। দিন কতক পরে ছোট মেয়ে যা মেয়ে সব একত্রে চলে গেলো নেদুর মেয়ে চলে গেল, আর মেয়েকে বন্দ-কোঠা বনে সবসঙ্গ উড়িয়ে দিলে। ত্যাখন তার পুঁচিপাড়া সব দুপুরে গেল ত্যাখন সে গেল, বড় আনন্দ হল। তাতে তার পেট চলা ভার হয়ে পড়ল। ত্যাখন সে গেল মেয়ে গেল সব মেয়েকে কাছে নিয়ে গেল। সে তাকে আপনায় মাতে শোণ চমকে পড়িয়ে। ত্যাখন সে মেয়েকে গেল তোমার দিকও পেতে পোষাতে পায়ে বসে দেত, বিদ্ব তাও তাতে নেত দিয়ে নেই। পরে ত্যাখন তার চাঁদ হোল ত্যাখন সে বড় গনে বসে, আনার বাগের পত মাঠনে-বস চাঁদর স্যাফা বসে পড়ে, আর আমি হি না গোনে পোটের ঢালার মজি। আমি উঠি, বাবার কাছে ঘাই, ও গাঁয়ে বসি, বাবা, আমি তোমার কন্যাকে ভগ্নমানের কাছে অক্ষয় করিচি, আমি আর তোমার মেয়ে বন্দুর দুর্গি নই। আনতে সে মায় এক জন মাইনে-বনা চাবনের মত করে বাস। তার পর সে উটে তার বাপের কাছে চলে গেল। দুই থেকে তার বাপ তাতে দেবতে গেলে, দেখে তার দশ হল, আর সে দুটে গিয়ে মেয়ের মেয়াদ সন্তুষ্ট করে চুল গেল। ত্যাখন ছেলে বাপকে বলে, বাবা, আমি তোমার কন্যাকে ভগ্নমানের কাছে অক্ষয় করিচি, আমি আর তোমার ছেলে বন্দুর দুর্গি নই। বিদ্ব তার বাপ চাকরদিলে বাল, সব চেয়ে ভাল আপড-চোপড এনে একে পন্থে দে, এর হাতে একটি আছটি আর গালে কৃত পন্থে দে, আর আর আমবা খাওয়া-দাওয়া ও আনোদ-আল্লাদ বসি, বেন না আনার এ মেয়ে মরে গেছল, এখন আবার বেঁচেচে ; একে হাবিয়ে ছিলুম, এখন একে ফিরে পেয়েছি। তার পর তাপ আনোদ-আল্লাদ বসে নাগু।

ত্যাখন তার বড় মেয়ে মাতে ছেল। মাটি থেকে ত্যাখন সে বাড়ীর কাছে এল বাড়ীতে নাচ ও গান-বাজনা হচ্ছে শুনতে গেলে। ত্যাখন সে এক জন চাকরকে ডেকে চিৎগেস কক্ষে, এ সব হচ্ছে কেন ? চাকর বলে, তোমার ভাই ফিরে এয়েচে, তাতে ভায়ম ভায়ম ফিরে গেয়েচেন বলে তোমার শপ খাওয়ান-দাওয়ান বচ্ছেন। তাই না শুনে সে বেগে গেল, আর বাড়ীর ভেতর চুস্তে চাইলে নেই। তাতে তার বাপ বেনিয়ে এল, আর তাতে সাদা-সাদি বলে। ত্যাখন সে এতর কক্ষে, দেব বাবা, আমি এত বচ্চব ধবে তোমার বাজ-বস্ম কচ্চি, আর কখনই তোমার বতাব অবাচি হই নেই : তবু তুমি বখন আমাকে একটি ছাগল-ছ্যানাও দাও নেই যে আমার ভাবীদিকে নে আমোদ বসি ; কিন্তু তোমার যে ছেলে বাজবাজি কবে তোমার বিষয় উড়িয়ে দেচে, সে ফিরে আসতে মোটনই তার জন্তে খাওয়ান-দাওয়ান বচ্চ। ত্যাখন তার বাপ বলে, বাচা, তুমি ববাবর আমার কাছে আচ, আমার যা কিছু আছে তা সবই তোমার ; কিন্তু তোমার এই ভাই মবে গেছল, এখন আবার বেঁচেচে ; একে হাবিয়ে ছিলুম, এখন একে ফিরে পেয়েছি ; তাই আমাদের খুসী হওয়া আর আমোদ-আল্লাদ করা উচিত।



is the South-Western variety of Bengali, which is shading off into Orissa, and which has as great a title to be called a dialect of that language as of Bengali; but in the east and north of the District, the dialect closely resembles the Standard Bengali spoken in the neighbouring District of Howrah. This will be manifest from the two following specimens. The first is from Ghatal, and the second from Faridpur. The first is in the north-east and the second in the south-west of the District. In the extreme north of the District, near Garhbeta, the dialect partakes more than half of the Western Bengali of Bankura. For further particulars respecting the Bengali spoken in Midnapore, see the section on South-Western Bengali.

[No. 7.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

### BENGALI OR BANGLA-BHASHĀ

STANDARD DIALECT

(GHATAL, MIDNAPORE DISTRICT)

এক লোকের দুইটি পুত্র ছিল। তাহাদের মধ্যকার মতান্তরে পিতার অংশের  
সম্পত্তি ভাগ করিয়া দিয়া তাহাদের মধ্যে একজনকে তাহা অর্পণ করিল। তাহাদের  
পিতার তাহাদের মধ্যে তাহাদের সম্পত্তি ভাগ করিয়া দিয়া তাহাদের  
অংশের মধ্যে তাহাদের সম্পত্তি ভাগ করিয়া দিয়া তাহাদের  
আবস্থা পরিষ্কার করিয়া তাহাদের মধ্যে একজনকে তাহা অর্পণ করিল।

### TRANSLITERATION AND TRANSLATION.

Ek lōkār dui-ṭi puttra chhila. Tahāder madhāre chhōṭā-ṭi pōṭōke bāhā,  
A man's two sons were. Their among younger father-to son,  
'bābā, āmr̥ angre je sampatti bhag pap̥ tāhā āmā-ke dō' Sē  
'father, my portion what property's share fell that me-to give' He  
tāhādēr madhāre tāhār sampatti bhag kariya dila. Kichhu din pirō  
their among his property decision making gave. Some days after  
ai chhōṭa chhēlē-ṭi tāhār samasta sampatti ckatra karila, ebang ek  
that younger son his all property collection made and a  
dūi dēṣē raonā-hāla. Ēbang sekhānē asatkāma kariya tāhār sampatti  
distant country-in started. And there foul-deeds doing his property  
khōāila. Jakhān sē samasta khurach kariyā-phēhila, takhān sēi jāyḡāy  
wasted. When he all spending wasted, then that place-in  
atānta ākāl pāila. Ēbang tāhār anātau ārambhā hāla.  
great famine fell. And his want beginning was.

[No. 8.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT

(TAMLUK, MIDNAPUR DISTRICT)

এক ব্যক্তির দুই পুত্র ছিল। তাহাদের মধ্যে বনিষ্ঠ আপন পিতাকে বঞ্চিত পিতঃ সম্পত্তির যে ভাগ আমি পাইব তাহা আমাকে দাও। তাহাতে সে তাহাদের মধ্যে বিষয় ভাগ করিয়া দিল। অল্প দিন পরে বনিষ্ঠ পুত্র সমস্ত একত্র করিয়া দূর দেশে প্রস্থান করিল। আর সেখানে সে অপবিত্রিত আচারে আপনার সম্পত্তি উভাইশ দিল। সে সমস্ত ব্যয় করিয়া যেলিলে সেই দেশে ভারি আকাল হইল ও সে কষ্টে পড়িতে লাগিল।

## TRANSLITERATION AND TRANSLATION.

Ek v'aktir (bh'ktir) duī putra chhila. Tāhādēi madh'ē kanishtha āpan  
 One man's two sons were. Them of youngest his  
 pitā-kē kahila, 'pitah' sampattir jē bhāg āmi pāiba tāhā āmā-kē  
 father said, 'father! property-of which share I will-get that me-to  
 dāo' Tāhāte sē tāhādēr madh'ē bishay bhāg-kariyā-dila. Alpa din  
 give' Upon-that he them amongst property divided A-few days  
 parē kanishtha putra samasta ēkatra kariyā dūr dēśē  
 after youngest son all together making to-distant country  
 prasthān-karila. Āi sēkhānē sē aparimuta āchārē āpanār sampatti uṛāiyā-dila.  
 went And there he in-motous conducts his property squandered  
 sē samasta b'ay kariyā-phēlilē sēi-dēśē bhāu ākāl haila, ō  
 He all spent having-wasted in-that-country great famine occurred, and  
 sē kashṭē parite lāgila.  
 he in-distress falling began.

Standard Bengali is also spoken in the Districts of Nadia and Murshidabad. It is unnecessary to give translations of the Parable of the Prodigal Son, but, instead, for Nadia, is given the report of a conversation between two villagers regarding the earthquake of 1897, and, for Murshidabad, a popular religious song. Both are in the extremely contracted style.

## BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT

(NADIA DISTRICT.)

## পাঁচু সেখ ও মালি মণ্ডলের কথোপকথন ।

পাঁচু।—ভুইকম্পটা পেরথম পশ্চিম দিব হতে এলো। তার পর দর দোর সব বাঁপতে নাগলো। তার পর কেবমেসে জল নডতে নাগলো। তার পর গক বাছুর জীব জানোয়াব সব বাঁপতে নাগলো। ভুই কি কচ্ছিল ?

মালি।—আমি আনাব মহাজনের বাড়ি ধানের জন্ম গিবাছিলাম। সেখানে খুঁটি হেলান দিয়া বসে ছিলাম। এমন খাবা ভুইকম্প আনাব গেবানেতে দেখিনি কখন। ভুই সে সময় কোথায় ছিল ?

পাঁচু।—আমি গোয়াডি হতে বাড়ি গিয়ে কাপড ছেড়ে দাঁডায়ে বাঁপতে বাঁপতে বাইবে গিয়ে দাঁডালান ।

মালি।—বাড়ি গিয়ে দেখলাম ছেলে পিলে কারাবে এসে দাঁডিবে ববেছে ॥

## TRANSLITERATION AND TRANSLATION.

Pāchu Sēkh ō Māli Mandalēr kathōpakathan  
Pānchu Shēkh and Māli Mandal's dialogue.

Pāchu.—Bhui-kampa-tā pērt̄ham paśchim dik hatē ēlō Tār par  
Earthquake the-first west side from came Of-that after  
ghar dōr sab kāptē nāglō. Tār par kērmēsē  
houses doors all to-shake began. Of-that after gradually  
jal nartē nāglō. Tār par garu bāchhur jib  
water to-shake began. Of-that after cows calves living  
jānwār sab kāptē nāglō Tui ki kachchhili?  
animals all to-shake began You what were-doing?

Māli.—Āmi āmār mahājanēr bāri dhānēr jan'a giyāchhulām Sēkhānē  
I my of-mahajan house of-paddy for went. There  
khūṭi hēlān-diyā, basē chhulām Ēman  
post (reclining-giving, i.e., reclining), having-sat-down I-was This  
dhārā bhui-kampa āmār gēyānētē dēkhi-ni kakhana. Tui  
like earthquake my in-knowledge saw not-erer. You  
sē samay kōthāy chhili?  
that time where were?

Pāchu — Ami Gowāri hatē bāri giyē kāpaṛ chhērē dārāyē kāptē  
*I Gowāri from home going cloth changing standing trembling*  
 kāptē bārō giyē dārālām.  
*trembling outside going stood.*

Māli.— Bāri giyē dēkhlām chhēlē-pilē phārākē ēsē dāriyē  
*Home going saw children at-a-distance coming standing*  
 rayēchhē.  
*there.*

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### FREE TRANSLATION OF THE FOREGOING.

*Conversation between Pāchu Shēkh and Māli Mandal.*

Pāchu.—The first shaking of the earth came from the west. After that all the houses began to shake. After that the water began gradually to shake. Then all living animals, such as cows and calves, began to shake. What were you doing?

Māli.—I had gone to the house of my banker for paddy. I had sat down and was leaning against a post. To my knowledge, I never saw such an earthquake. Where were you at the time?

Pāchu.—I had come home from Gowāri, and was standing after changing my clothes. I went and stood outside, all of a tremble.

Māli.—When I got home, I saw my children standing at a distance from the house.



[No. 10.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ

STANDARD DIALECT.

(MURSHIDABAD DISTRICT.)

ভেদে ভেদে, মন, কেউ কারও নয়, নিজে নয় হৃদয়ে ।  
 ভেদে ভেদে, মন, কেউ কারও নয়, নিজে নয় হৃদয়ে ।  
 ভেদে ভেদে, মন, কেউ কারও নয় ।  
 বদ ভেদে, মন, নর ভেদে, কে কি ভেদেই নয় নয় ।  
 নর পরে প্রাণ-প্রয়সি বর দেওয়ার ভেদ ভেদ ।  
 ভেদে ভেদে, মন, কেউ কারও নয় ।  
 অহু অহু পরিহার, কেহ কহে মনোর বিহার ।  
 হৃদয়ানি নিজে কেউ নিজে আর কেউ নয় নয় ন ।  
 ভেদে ভেদে, মন, কেউ কারও নয়, নিজে নয় হৃদয়ে ।  
 নিজে কেউ নিজে 'কহেই' কহে, কেহ নর 'কহেই' কহে ।  
 বর নয় কারও কহে ভাষায় কহেই কহে ।  
 ভেদে ভেদে, মন, কেউ কারও নয় ।

## TRANSLITERATION AND TRANSLATION.

Bhēḥē cāh, man, kēn kār-ō nay. Mībhē māyā bhā-manāḥā.  
*Meditating see, soul, anybody anybody's (is-)not False affirmations in-earliness.*

Bhāḥī nār-ē guror cāraṇ, bādāḥā hāi  
*Thou-hast-worshipped rot-O the-Teacher's feet, entangled fast-ness*  
 mā-ā-jāḥā.  
*in-attachment-net.*

Bhēḥē cāh, man, kēn kār-ō nay.  
*Meditating see, soul, anybody anybody's (is-)not.*

Jār jāgē, man, mara bhēḥē, sē-āi tōrār sāḥē ḥāḥē  
*Whose sake, soul, dies' thinking, will-the your in company go?*

Māḥē parē prāṇ-prāyāsī bār-dēmārē cāhārē dēḥē.  
*Dying after life-darling outer-door will springle.*

Bhēḥē cāh, man, kēn kār-ō nay.  
*Meditating see, soul, anybody anybody's (is-)not.*

Āma āṇ paricār, sē-āi śuddhā māyār bhāḥā,  
*Self and family, that-indeed only of-attachment struggle,*

Harī-nām hīnē, sē-āiḥē āṇ kēn sāḥē ḥāḥē nā.  
*Harī-name besides, or-that-day, else anybody in-company will-go rot.*

Bhēbē dēkh, man, kēu kār-ō nay, michhē māyā bhū-mandalē.  
*Meditating see, soul, anybody anybody's (is-)not, false attachment (is) in-earth-globe.*  
 Din dui tin 'bāvir kartā,' lōkē balē 'kartā, kartā,'  
*Days two three 'House-master,' people call (you) 'master, master,'*  
 Jayē jābē Kālēr Kartā bhābā-pārēr Kartār kāchhē.  
*Taking hold will go of-Time the-Master world-beyond Master's ngh.*  
 Bhēbē dēkh, man, kēu kār-ō nay—  
*Meditating see, soul, anybody anybody's (is-)not—*

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FREE TRANSLATION OF THE FOREGOING.

O soul, meditate and see, no one belongs to anyone.

False are the illusions in this world Hast thou not worshipped the Teacher's feet?  
 Hast thou become entangled in the net of illusion?

O soul, meditate, etc

She, for whose sake, O soul, thou diest meditating, will she go with thee? After  
 thou art dead, thy life-darling will sprinkle the outer doors.

O soul, meditate, etc.

Thyself and thy family, they only are a struggle of illusion Except the name of  
 God, naught else will go with thee on that day.

O soul, meditate, etc.

For two or three days art thou the master of the house, and people call thee  
 'Master, Master.' But the Master of Time will take thee away to the presence of the  
 Master of the World beyond.

O soul, meditate, etc.

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In the District of Burdwan, we find the Standard Bengali gradually merging into  
 the form which is generally recognised as the Western Dialect In the east of the district,  
 however, it still belongs to the standard type, though with some irregularities. The  
 following example comes from the Katwa Sub-division, in the north-east of the district,  
 and may be taken as a sample of the language spoken in the east of Burdwan. The style  
 is contracted. Note that the third person singular of the past tense of transitive verbs  
 often ends in *ē* instead of in *a* (*ō*), and that an initial *ē* is often represented by *y'ā*,  
 pronounced *yā*. Thus *ēk-tā* is written *y'āk-tā*, pronounced *yāk-tā*. Note also that  
 aspirated letters are often disaspirated, as in *kāchē* for *kāchhē*, *uḷē* for *uḷhā*, and many  
 other instances.

[No. II.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(KATWA, BURDWAN DISTRICT)

কোন লোকেব্ দুটা ছেলে ছিল। তাব্ মধ্যে ছোটটা বাপ্কে বলে—বাবা! আনার্ ভাগে বে স্ জিনিন্ পস্ৰ্ পড়ে তা আমাকে দাও। তাতে সে তাব্ বিবব তাদিগে ভাগ্ করে দিল। তাব্ পব্ বেশী দিন না যেতেই ছোট ছেলেটা আপ্নাব্ বা কিছু ছিলো স্ একস্তব্ করে য়্যাকটা ছব্ দেশে চলে গ্যালো আর সেখানে গিয়ে ওড়ঘাগিরি করে আপ্নাব্ স্ সম্পত্তি যুচিয়ে ফেল্লে। এই রকমে স্ নক্ট কলে পব্ সে দেশে ব্যাক্টা ভারি আকান্ হলো। তখন্ তাব্ অনাটন্ হতে লাগ্লে। কাজেই সে গিয়ে সেই দেশেব্ কোন ব্যাক্ মহবেব্ ব্যাকটা লোকেব্ কাছে গিয়ে জুটলো সে তাকে আপ্নাব্ মাটে স্খোর চরাতে পাঠিয়ে দিলে। তখন সে স্খোর গুলো বে ভুসি খেত তাদিগে পেট্ ভরাতে পাল্লেও বত্তে খেতো ক্যানেনা কেউ তাকে কিছু দিত না। বখন্ তাব্ হুঁস হলো তখন্ বলে আমাব্ বাবার্ কত মাইনে কবা চাকোর্ পেট্-ভরে খেতে পায আবাব্ বাঁচাব্ আব্ আমি খিদেয় মব্চি। আমি উটে বাবাব্ কাছে বাবো আর বোল্বে বাবা! আমি ভগবানেব্ ও তোমাব্ কাছে অপরাধ্ করেছি আর্ আমি তোমাব্ ছেলে বলে পবিচিত হবাব্ যুগ্গি নই আনাকে ব্যাকজন তোমাব্ মাইনে কবা চাকোর্ মত রাক। এই বলে সে উটে বাবাব্ কাছে এলো। কিন্তু সে অনেক ছুবে থাক্তেই তাকে দেখ্তে পেযে তাব্ বাপেয়্ দয়া হলো আব্ সে দৌড়ে গিয়ে তাব্ গলা ধবে চুমু খেলে। ছেলে তখন্ বাবাকে বলে—বাবা! আমি ভগবানের নিকট্ ও তোমাব্ চোকে অপরাধী হযেচি আর্ আমি তোমাব্ ছেলে বলবাব্ যুগ্গি নই। কিন্তু বাপ্ চাকোব্দিকে বলে স্ চেযে ভাল পোবাক্ এনে, একে পবা, এব্ হাতে আঙ্গটা আর্ পাযে জুতো পরিবে দে। আব্ খেয়ে দেবে আমোদ্ আলাদ্ করা যাক্। ক্যানেনা আমার এই ছেলেটা মবে বেঁচেচে; আমি হারাণ ধন্ পেযেচি। এই বলে সবাই আমোদ আলাদে মাত্লে ॥

ইদিকে তার্ বড বেটা মাটে ছিল সে আস্তে আস্তে বাডীর কাচাকাচি হয়ে নাচ্ গান্ শুনতে পেলো। তখন্ সে য়্যাক্ জন্ চাকোবকে ডেকে জিজ্ঞাসা কলে এ সবেয় অর্থ কি? চাকোব্ বলে আপ্নাব্ তাই এযেছেন তাই আপ্নাব্ পিতা বড় ভোজ্ দিযেছেন, ক্যানেনা তিনি তাকে ভালোয় ভালোয় ও সুস্ত শরীরে পেযেছেন। এ শুনে তাব্ রাগ্ হলো। সে আর্ ভিতরে যেতে চাচ্ছিলো না। তখন্ তাব্ বাবা বেরিয়ে এসে তাকে সাধ্তে লাগ্লে। সে উত্তব্ কলে দেক আমি আজ্ কত বচোর স্বে তোমার সেবা কচ্চি। আমি কখন্ তোমার আজ্ঞা লজ্জন্ করি নাই। কিন্তু তবুও বন্ধুদের্ নিযে আমোদ্ করবাব্ জন্তে তুমি আমাকে কখন্ ব্যাক্টা ছোট পাঁটাও দাও নাই। কিন্তু যে ছেলেটা বেষ্টাদের্ নিযে তোমাব্ সম্পত্তি উড়িয়ে দিযেছে সে যেই ঘবে এলো অম্নি তুমি তার জন্ত বড় ভোজ্ দিলে। সে বলে—বাবা, তুমি বরাবরই আমার কাছে আছ, আমাব্ বা কিছু আছে তা তোমারই এখন্ আমাদেব আমোদ আলাদ করা ও খুসি হওয়া উচিত্ ক্যানেনা তোমাব্ এই ভাইটা মবে ছিল আবার বাঁচলো, সে হারিযে ছিলো আবার তাকে পাওয়া গ্যালো ॥

78718

[No. II.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(KATWA, BURDWAN DISTRICT.)

Kōna lokēr duti chhēlē chhila, tār madhō chhōta-ti bāp-kē  
*A-certain man's two sons were, of-them amongst the-younger father-to*  
 bāp-lē, 'bābā, āmār bhāgō jē sab jinis-pattar parō tā āmā-kē dāō.'  
*and, 'father, my in-share what all things fall that me-to give.'*

Tātē sē tār bishay tādīgō bhāg-karē dila. Tār-par bēsi din nā  
*Hereon he his property to-them sharing gave. That-after many days not*  
 jētēi chhōta chhēlē-tā āpnār jā kichu chhulō sab ēkattar-karē y'āk-tā  
*passing the-younger son his-own what anything was all gathering one*  
 dur dē'ē chalē g'ālō, ār sēkhānō giyō ōrambāgiri karē āpnār  
*far country-to went, and there having-gone astray-living doing his-own*  
 sab sampatti ghuchiyē phēllē. Ei rakamē sab nashta kallē par,  
*all properties wasted away. This in-way all waste having-done after,*

sē dē'ē y'ākta bhāri ākāl halō; takhan tār anāṭan hatē lāglō.  
*that-in-country one mighty famine was; then his want to-be begun.*

Kājēi sē giyē sei dē'ēr kōna y'āk saharēr y'āk-tā lokēr kāchē  
*Therefore he going that of-country certain one of-town one man's near*  
 giyē jutlō. Sē tā-kē āpnār mātē su'ōr charātē pāthi'ē dilē. Takhan sē  
*going joined. He him own in-field swine to-feed sent. Then he*

su'ōr gulō jē bhusi khēta tā-diyē pēt-bharātē pāllē-ō battē  
*swine all what hushs ate with-that belly-to-fill even-if-he-had-been-able fain*

jētō, k'ānēnā, kēu tā-kē kichu dīta nā. Jākhan tār hūs halō  
*would-be, because none him-to any-thing would-give not. When his sense became*

takhan ballē, 'āmār bābār kata māinē-karā chākōr pēt bharē khētē pāy  
*then he-said, 'my father's how-many hired servants belly full eating get*

ābār bāchāy, ār āmi khudēy marchi. Āmi uthē bābār kāchē jābō  
*moreover save, and I with-hunger am-perishing. I rising father's near will-go*

ār ballō, "bābā āmi Bhagabānēr ō tōmār kāche aparādh karēchhi;  
*and will-say, "father, I of-God and of-thee near sin have-committed;*

ār āmi tōmār chhēlē balē parichita habār juggi nai, āmā-kē y'āk-jan  
*and I thy son saying called to-be worthy am-not, me one-person*

tōmār māinē-karā chākōrēr mata rāka." Ei balē sē utē bābār  
*thy hired servant like keep"* This saying he rising father's

kāchē elō. Kintu sē anēk durē-thāktē-i tā-kē dēktē-pēyē tār bāpēr  
*near came. But he much distance-off him having-seen his father's*

dayā halō, ār sē daurē-giyē, tār galā dharē chumu khēlē. Chhēlē takhan  
*compassion arose, and he running, his neck seizing kiss ate. The-son then*

bābā-kō ballō, 'bābā āmi Bhagabānēr nikat o tōmār chōkō aparādhi  
*to-the-father said, 'father I of-God near and thy in-right sinner*  
 hayēchi, ar āmi tōmār chhēlō balhār 'juggi nāi.' Kintu bāp chākōrdit  
*have-become, and I thy son to-be-called fit am-not.' But father to-servants*  
 ballō, 'sab chēyō bhāla pōshāk ēnō ē-kē parā; ēr hitē āngi ar  
*said, 'all than good robe bringing this-(person) put-on; his on-hand ring and*  
 pāyō jutō parvē-dō; ar khēyē-dēyō āmōd āhlād karī-jak. Kānēnā  
*on-feet shoes put-on; and let-eating merriment rejoicing be-done. For*  
 āmār ēi chhēlō-tā marō bhēbhēhō; āmi hīran-dhan p'yēchi.' Ei lōlē  
*my this son having-died has-lived, I lost-worth have-got.' This saying*  
 sabāi āmōd āllādō mātīō.  
*all merriment pleasure became-absorbed-in*

I-dikō tār bara bēṭā mātē chhila; sō āstē āstē bōjir 'chēlō-lāchi  
*This-side his elder son in-field was, he coming coming of-son's near*  
 ha'ō nāch gān sūntō pēlē 'Takhān ēi y'ak-jan chēlō-lō dēlē  
*being dance song to-hear got. Then he one-person servant-to calling*  
 jījāsā-kallē, 'ō sabēr artha ki?' Chikōr ballō, 'ōpār bhāi  
*asked, 'of-this all meaning what?' Servant said, 'your brother*  
 ēyēchhēn, tāi āpnār pitā bara bhōj diyēchhēn, kārēi tūni tō-kē  
*has-come, for-this your father big feast has-given, for he his*  
 bhālōy bhālōy o sūsta sārīrō pēyēchhēn.' Ei sūntō tār rīg hālō, sē  
*good good and healthy in-body received' This hearing his eager crew, he*  
 ar bhītō jētē chāchēhulō nā 'Takhān tār bhī bōyō ē' tā-kē  
*again within to-go wished not. Then his father coming out him*  
 sādhtō iāglō. Sō uttar kallē, 'dēka, āmi āj lāta bhōr dharē  
*to-entreat began. He answer made, 'see, I now how many years from*  
 tōmār sēbā kachēi, āmi kakhāna tōmār ājūā langhan kari rōi Kintu  
*am-your service doing, I never thy order transgresses did not But*  
 tabu-ō bandhudēr niyō āmōd karbir jan'a tumi āmī-kē kakhānō y'ak-tā chhōta  
*yet friends with pleasure doing for thou me-to ever one little*  
 pātā-ō dāō nāi. Kintu jē chhēlō-tā bēsādēr-niyō tōmār sampatti uriyē-diyēchē,  
*kid gavest not. But that son has-lots-with thy property has-wasted,*  
 sē jēi gharē cō, āmi tumi tār jan'a bara bhōj dilē.' Sē  
*he as-soon-as to-home come, so-soon thou him for big feast hast-given.' He*  
 ballē, 'bābā, tumi barābar-ī āmār kachē āchha; āmār jā lēhu āchē tā  
*said, 'son, thou always my near art; my what little is that*  
 tōmār-ī. Ekhan āmādēr āmōd āhlād karā o khusi haōyā (howā) uchi,  
*(is)-thine-only. Now our merriment pleasure doing and glad being fit,*  
 kānēnā tōmār ēi bhāi-ti marō chhila, ābār bāchlō; sē hārī'ō chhilo, ābār  
*for thy this brother dead was, again come-to-life; he lost was, again*  
 tā-kē pāoyā-(pāwā)-g'ālō.  
*him I-have-found.'*





## II.—WESTERN BENGALI.

The Western dialect of Bengali is spoken in its extreme form in the east of the Chota Nagpur Division, in the District of Manbhum, and in the tract called Dhalbhūm, in the east of the Singhbhum District. It is bordered on the west by the Munda dialects of Chota Nagpur, by the Bihārī spoken in the North and Centre of Chota Nagpur, and by the Oriyā of that Division spoken in the south of the Singhbhum District. Going east, we find it spoken in the Birbhum and Bankura Districts, and in the western portion of the Burdwan District, especially about Raniganj, but in these Districts it gradually merges into Central or Standard Bengali. As already stated when speaking of that dialect, it is impossible to fix any definite line as dividing the two Districts in Burdwan. All that we can do is to estimate that of the Bengali-speaking population of that district. We may say that a million speak the Western dialect. Western Bengali is also spoken, principally by immigrant Kurmīs, in the north of the Orissa Native States of Keonjhar and Mayūrbhanja, while the language of the mass of the people is Oriyā. Similarly, it is spoken in the Eastern and Southern portions of the Sonthal Parganas by immigrants from the plains, who have settled among the aboriginal inhabitants (see map facing this page). Here, however, it has no other Aryan language with which to compete, as is the case in the Orissa Native States, except in a small tract south and east of Deoghur (Dēogarh) where Bihārī and Bengali overlap, the former being spoken by natives of Bihār, and the latter by natives of Bengal.

On the western boundary of this dialect, there are various mixed dialects which are generally known as Khoffā, or Impure, Bengali. It is often difficult to say whether these should be classed as dialects of Bengali, or of the neighbouring Bihārī. For instance, there is the curious dialect bearing many names, but which is usually known as Kurmāli, spoken in Manbhum, Singhbhum and the neighbouring Native States. This is sometimes written in the Bengali, sometimes in the Kaithī, and sometimes in the Oriyā, character. Closely connected with it are the so-called Bengali of Hazaribagh, and the Pāch-parganā dialect spoken in East Ranchi. These, on the ground that their grammatical basis is distinctly that of Bihārī, I have classed as dialects of that language, although, in the case of Hazaribagh, it is called Bengali by the local authorities. On the other hand, there are two mixed dialects whose grammatical basis is that of Bengali, and these I have classed as sub-dialects of Western Bengali. One of these is the language spoken by the Jains in the south-east of the Ranchi District, a District, be it remembered, of which the language of the main bulk of the population is not Bengali. It is called indifferently by the surrounding people, whose language is a form of Bihārī, Khoffā Bangalā, Sarāwakī or Sarākī. The last two names are derived from Śīawak, one of the names of the Jain community. It is reported as spoken by 48,127 people in the Ranchi District. The other mixed sub-dialect is spoken by the aboriginal tribe of Khariās who inhabit the hills in the south of Manbhum. The Khariās of Manbhum have abandoned their own tribal language, which belongs to the Mundā family, and speak a broken Bengali. A similar dialect is spoken by the Pahariās of the same neighbourhood, and the form of speech is known either as Khariā-thār or as Pahariā-thār, according to the speakers. It is reported as spoken by 2,760 people. Finally, the



11 Pahāriās of the centre of the Sonthal Parganas have, like the Khariās, abandoned their own Dravidian tongue, and speak a corrupt form of the language of their Bengali neighbours. They are 12,801 in number.

We thus find that Western Bengali is spoken by the following number of people:—

Name of District.	Number of speakers.
Bardwan . . . . .	1,000,000
Bankura . . . . .	965,527
Burbhum . . . . .	575,500
Sonthal Parganas . . . . .	231,682
Manbhum . . . . .	901,930
Singhbhum . . . . .	106,686
Mayūrbhanja and Kconjhar (Native States) . . . . .	51,521
Lohardāga (Sarāki) . . . . .	49,127
Manbhum (Khariā-thā-) . . . . .	2,700
Sonthal Parganas (Māl Pahāriā) . . . . .	12,801
TOTAL . . . . .	3,952,574

The Western dialect differs principally from Standard Bengali, in having a broader pronunciation. Thus a long *ō* is often substituted for the *a* of Standard Bengali, e.g., *bōllē* (pronounced *bollē*), he said, for *balila* (pronounced *bolilō*); *hōla* (pr. *hōlō*) for *hāla*, he was. On the other hand a Standard Bengali *o* often becomes *u*. Thus *chhutu*, small, for *chhōta* (pr. *chhōtō*); *tumār*, of you, for *tōmār*. The vowel *ē* is often written *ā*, and is then pronounced *ā*, like the short *a* in *hal*. Thus *ēl*, one, is pronounced *āl*, and *gēla* (pronounced *gēlō*), he went, is often written *gāla*, and pronounced *gālō*.

The letter *l* is frequently substituted for *n*. Thus, we have *laī* (pronounced *lōy*), I am not, for *naī*; *lāch*, a dance, for *nāch*; *lā*, a boat, for *nā*; *ladī*, a river, for *nadī*.

The dialect is fond of nasalizing the final vowel of a verb, thus *lhāyē̃*, instead of *lhāyē* (contracted for *khāiyā*), having eaten; *karī̃* for *lari*, let us make.

The old singular forms of the personal pronouns (*mui*, I; *tui*, thou) are frequently used instead of the standard *āmi* and *tumi*.

In the conjugation of verbs, the old singular forms, which are obsolete in Standard Bengali, are frequently met with. Thus *māgli*, I asked for, instead of the standard *māgilām*; *balli* (pr. *bollī*) for *balilām*. So in the second person we find *āchhis*, for *āchha*, thou art, and so on.

In the third person of the past tense we find the three following terminations, *ō*, with intransitive, and *ē* and *ēk* with transitive verbs. Thus *hōlō*, 'he was,' *ballē*, or *ballēk*, 'he said,' instead of the standard *balila* (pr. *bollō*).

The tendency to contract verbal forms is very marked in the Conjunctive Participle of causal verbs. Thus, we have *uriyē̃* for *urāiyā*, having caused to fly, and *buliyē̃* for *bolāiyā*, having summoned.

The first two specimens come from Manbhūm, a transliteration and interlinear translation are given. It has not been considered necessary to give a phonetic, as well as a literal, transliteration. In a few special instances, the pronunciation of a word is given in parenthesis, as for the rest, the general rules for the pronunciation of Standard Bengali apply.

The first specimen is a translation of the Parable of the Prodigal Son. The second is the statement of an accused person, recorded in Court in his own language. In the former, note the word *hiśā*, share. The *s* is an attempt to represent a double *s*. As pointed out when explaining the pronunciation of Standard Bengali, the *v* is not pronounced, and the preceding *s* is pronounced as if it was doubled.

[No. 12.]

# INDO-ARYAN FAMILY.

## BINGALI OR BANGA-BHASHA

(EASTERN GROUP.)

### WESTERN DIALECT.

(MAYURTI DISTRICT)

এই ভাষার দুই ভাগ আছে, একটা পশ্চিম অংশে এবং অন্যটা পূর্ব অংশে। পশ্চিম অংশের ভাষা পূর্ব অংশের ভাষার চেয়ে বেশি কঠিন এবং বেশি স্পষ্ট। পূর্ব অংশের ভাষা পশ্চিম অংশের ভাষার চেয়ে বেশি সহজ এবং বেশি মৃদু। পশ্চিম অংশের ভাষা পূর্ব অংশের ভাষার চেয়ে বেশি স্পষ্ট এবং বেশি কঠিন। পূর্ব অংশের ভাষা পশ্চিম অংশের ভাষার চেয়ে বেশি সহজ এবং বেশি মৃদু।

এই ভাষার দুই ভাগ আছে, একটা পশ্চিম অংশে এবং অন্যটা পূর্ব অংশে। পশ্চিম অংশের ভাষা পূর্ব অংশের ভাষার চেয়ে বেশি কঠিন এবং বেশি স্পষ্ট। পূর্ব অংশের ভাষা পশ্চিম অংশের ভাষার চেয়ে বেশি সহজ এবং বেশি মৃদু। পশ্চিম অংশের ভাষা পূর্ব অংশের ভাষার চেয়ে বেশি স্পষ্ট এবং বেশি কঠিন। পূর্ব অংশের ভাষা পশ্চিম অংশের ভাষার চেয়ে বেশি সহজ এবং বেশি মৃদু।

এই ভাষার দুই ভাগ আছে, একটা পশ্চিম অংশে এবং অন্যটা পূর্ব অংশে। পশ্চিম অংশের ভাষা পূর্ব অংশের ভাষার চেয়ে বেশি কঠিন এবং বেশি স্পষ্ট। পূর্ব অংশের ভাষা পশ্চিম অংশের ভাষার চেয়ে বেশি সহজ এবং বেশি মৃদু। পশ্চিম অংশের ভাষা পূর্ব অংশের ভাষার চেয়ে বেশি স্পষ্ট এবং বেশি কঠিন। পূর্ব অংশের ভাষা পশ্চিম অংশের ভাষার চেয়ে বেশি সহজ এবং বেশি মৃদু।

[No. 12.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BAṄGA-BHĀSHĀ.

WESTERN DIALECT.

(MANBHUM DISTRICT)

Ēk (āk) lōkēr dutā bētā chhula; tādēr mājhē chhutu bētā tār  
*One of-man two sons were; of-them among the-younger son his*  
 bāp-kē ballēk, 'bāp hē, āmādēr daulatēr jā his'ā (hishshā) āmi pāba  
*father told, 'father O, our of-property what share I shall-get*  
 tā āmā-kē dāō' Ētē tār bāp āpan daulat bākhrā-kārē tār his'ā  
*that me-to give' On-this his father his-own property having-divided his share*  
 tā-kē dilēk Kathak din bād chhutu bētā āpan dhan-kari jara-kārē  
*him-to gave. Some days after younger son his-own property having-gathered*  
 hyē bidēs g'āla. Sēkhānē jāyē bādē kukāj  
*having taken distant-country went. There going after wickedness*  
 karē, sab urāi phēllēk. Jākhankē tāmām kharchā  
*having-done; all having-caused-to-fly he-threw-away When all expenditure*  
 karē phēllēk, takhan sēi mulukē barī ākāl hay,  
*having-made he-threw-away, then that in-country mighty famine arose,*  
 ētē tār barī dukkh hatē lāglā Tēkhnē u sē dēsēr ēk-jan  
*on-this he (in) great want to-be began. Then he that of-country on a*  
 śakta gārastēr hilla hēk Aī gārasta māt'hē śuyar (shuōr) charābār  
*rich farmer's shelter took The farmer in-field swine of-feeding*  
 hyē uhā-kē bāhāl kallēk Ētē sē suyarēr khōrāk khōsā khāijā pēt  
*for him appointed made. On-this he swine's fodder husks eating belly*  
 bharābār matlab bhājlēk, kintu kēha tā-kē kichhu-i nāi dilēk  
*of-filling intention made, but any-one him-to anything-even not gave.*  
 Tēkhnē uhār chēthā hōla; sē ballēk, 'āmār bāpēr kata māndār  
*Then his wisdom became; he said, 'my of-father how-many herd*  
 munis rahēchhē, ārō tārā phijan ēta bērun pāy jē khāyē phurātē  
*servants remain, and they each so-much wages get that by-eating finish*  
 nāi pāre; ār āmi bhōkhē marchī Āmi bāpēr pāsē jāyā  
*not they-can; and I with-hunger perish I of-father in-neighbourhood having-gone*  
 balba, "bāp, āmi Bhagamānēr thāi ār tumār thāi gūnā karēchhi;  
*will-say, "father, I of-God against and of-thee before sin have-done;*  
 tumār bētā balbār āmi joggī lai, tumi āmā-kē munis rākha."  
*thy son of-being-called I worthy am-not, thou me (a)-servant keep."*  
 Tār-par sē āpan bāpēr thāi gēla Tār bāp dur hatē tā-kē dēkhē  
*Thereupon he his-own father to went His father distance from him seeing*  
 Fenguā

bari dukkh pālēk; sē amni dhāyē jāyā, uhār galē  
*great compassion had; he immediately having-run having-gone, his neck*  
 jarāi-dharē, muhō chum khālēk. Takhan uhār bētā ballēk,  
*having-closely-seized, on-his-face a-kiss ate. Then his son said,*  
 ‘bāp hē, āmi Bhagamānēr thāi ō tumār thāi gunā karēchhi, tumār  
*‘father O, I of-God against and of-thee before sin have-done, thy*  
 bētā balbār āmi jōggi lai.’ Uhār bāp munis-gulā-kē ballēk,  
*son of-being-called I worthy am-not.’ His father servants-to said,*  
 ‘bhāla kāpar ānō uhā-kē parā, ār uhār hātō āgutī dē, ō  
*the best robe having-brought him put-at-on, and his on-hand ring put, and*  
 pāyē jōta dē, ār chal, āmrā saklē khūyē dāyē majādāri karī.  
*on-feet shoes put, and come, (let)-us all having-eaten etcetera merry make.*  
 Āmār ē betā-ṭā marē gēlchhila, āro bāchlō; bārāi gēlchhila, āro milla’  
*My this son had-died, again is-alive; was-lost, again was-found’*  
 Ētnā kabē bādē uhārā majādāri kartē lāglā.  
*This saying after they merry to-make began.*

Ai lōk-tār bara bētā tēkhnō khētō gēlchhila. Sē phirtī samay,  
*This man's elder son then in-field had-gone. He return at-time-of,*  
 jakhnō āpanādēr gharēr pās bābrālo, takhnō lāch bājnār dhūm suntō  
*when to-their house near came, then of-dancing music noise hearing*  
 pāyē, ēk jan munis-kē buliyē, puchhlēk jē, ‘ē sab kisēr  
*having-got, a man serrant having-called, (he)-asked that, ‘these all of-what*  
 liyō hachchē, rē?’ Munis-tā ballēk, ‘tumār bhāi āchhēn na,  
*for-the-sake are, eh?’ The-servant said, ‘thy brother has-come indeed,*  
 ēhātō tumār bāp kutum khāwāchhēn, kēna uhā-kē bhālay bhālay gharē  
*therefore thy father relatives is-feeding, because he safe sound having-retained*  
 pāwā-gēlchhē’ Ētē-i uhār gōsā hala, ō gharō nāi-gēla.  
*has-been-received.’ On-this of-him anger became, and in-the-house he-did-not-go.*  
 Ubār bāp takhan bāhrāi āsē, uhā-kē anēk bujhālēk. U takhan sē ballēk,  
*His father then out coming, him much entreated He then he said,*  
 ‘Āmi ētnā-din tumār munisēr pāra khātchi, kakhana tumār hukumēr bāhār  
*‘I so-many-days thy servant like worked, ever thy order out-of*  
 nāi hai, mēnēk tumi āmā-kō ēk-tā chhāgal-chhā nāi-dāo, jē pāch bhāi  
*not was, but thou me-to one hid didst-not-give, that five friends*  
 liyē majādāri kari. Tumār jē bētā lāchnī liyē tumār sārā daulat  
*with merriment I-may-make. Thy what son harlots with thy entire property*  
 urālēk, sō ghurē āstē-nā-āstē, tumi bhōj lāgalē.’ Tekhnō tār  
*spent, he returning as-soon-as-he-come, thou feast gavest.’ Then his*  
 bāp ballēk, ‘tūi sārā-kh’an āmār pāsē āchhis, āro sab dhan daulat tōr-i;  
*father said, ‘thou all-along me near art, and all (my) property is-thine-only;*

kintu ěkhñē thōrā majūdāri karā chāhi, kēnnā tōr ēi bbāi-tā marē  
*but now some merriment making is-proper, because thy this brother dead*  
 gēlchhila, āro bāchila; hārāi-gēlchhila āro, pāwā-gēlchhē.  
*was, again is-alive; was-lost again, has-been-found.'*

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In the following specimen,—a statement of a person accused with theft, it is necessary to draw attention to the manner in which it is attempted to represent a double letter. This is done by adding a ' Thus *bas'ē* is pronounced *bōshshē*, for *basiyā*, having sat down. So *sudh'ā'ēk* is pronounced *shuddhāllēk*, he (or they) enquired. Again *dī'ēk*, is pronounced *dillēk*.

[No. 13.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BAŅGA-BHĀSHĀ.

WESTERN DIALECT.

(MANBHUM DISTRICT.)

হুজুব আমি দকানে বসো মিঠাই বিক্‌জিলি। চারটা বাবু আসো আমাকে স্ত্রধ্যালোক্ মিঠাইয়েব্ দর কত। আমি বলি সব্ জিনিসের দর ত এক লয়। ঐ বাবুগুলা শুনেবাদে বলোক্ সব রকম্ মিলানে আমাদিকে এক সের দাও। আমি এক সের মিঠাই দিলি আর আট আনা দাম মাগলি। বাবুগুলা তখনা বলেক্ আমাদের সাথে সব্ পয়সা নাই। ঐ লদীতে লা আছে। উখানে যায়েবাদে দাম পাঠাইদিব। ভদব্ লোক দেখো ওজর নাই কল্লি। বহুতটা পলন্ হলা পয়সা পাঠাই নাই দিল্যেব দেখো আমি লদী তরু গেলি। যায়েবাদে দেখলি লাটা সেখানে নাই। বহুত দূর তরু ভাল্যে দেখলি লাটা বহুত দূর গেল্চে। তেখনে আমি পিছ পিছ ছুটে লাগলি। টুয়েক্ বাদে আমি লাটার পাস্ শব্‌ডালি। বায়েবাদে লানাকিদে বাবুগুলার কথা স্ত্রধালি। লা মাঝি যোনই জবাব নাই দিলেক্। আমি তখন তলে নানিয়েশন্ লাটা টেকলি। বাবুগুলা তখনে লাএব ভিতবলে বাহুঁই আসো আমাকে চোর বলে সোর কবল্যোক্। আব চটা বাবু কাঁবিঘবলে একটা সিপাহি ডাবা কবল্যোক্। সিপাহিদে আমি গোলাসা সব কথা কহে দিলি। সিপাহি আমার কথা না শুনা করে আমাকে গিরিগুন্ বসো আনেচে। দোহাই ধর্ম্মঅবতার আমি চুনি করি নাই। আমি বড গবিব লোক। আমাব কেউ নাই। বাবা, সতি বিচার বন। হুজুব আমার কোনই দোন্ নাই, হুজুব।

## TRANSLITERATION AND TRANSLATION

Hujūr,	Āmi	dakānē	bas'ē (bōshshē)	mithāi	bikchhili.	Chār-tā				
Ser,	I	in-the-shop	sitting	sweetmeats	was selling	Four				
bābū	ās'ē	āmā-kē	sudhāl'ēk	mithāyēr	dar	kata	Āmi	balli		
Babus	coming	me	enquired	of-sweetmeats	price	how-much	I	said		
'sāb	jinisēr	dar	ta	āk	lay'	Ai	bābu-gulā	sun'ē-bādē	bal'ēk	
of-all	things	price,	indeed,	same	is-not.'	Those	Babus	having-heard	said	
'sab-rakam	milāyē	āmādi-kē	āk	sēr	dāō'	Āmi	āk	sēr	mithāi	dili,
'all-kinds	mixing	us	one	seer	give.'	I	one	seer	sweetmeats	gave,
ār	āt	ānā	dām	māgli.	Babu-gulā	takhanā	bal'ēk,	'āmādēr	sāthē	
and	eight	annas	price	asked-for.	The-Babus	then	said,	'us	with	
sab	payasā	nāi	Ai-laditē	lā	āchhē.	Ukhānē	jāyē-bādē	dām		
all	price	are-not	In-that-river	a-boat	there-is.	There	after-going	price		
pāthāī-diba.'	Bhādar-lōk	dēkh'ē	ōjar	nāi	kalli.	Bahut-ta	palam			
(we)-will-send.'	Gentlemen	seeing	objection	not	I-made.	Great	delay			
hal'a	payasā	pāthāī	nāi	dil'ēk	dēkh'ē,	āmi	ladī	takka		
having-been	price	having-sent	not	they-gave	seeing,	I	the-river	up-to		
gēli.	Jāyē-bādē	dēkhli	lā-tā	sē-khānē	nāi.	Bahut	dūr	takka		
went.	After-going	saw	the-boat	there	was-not.	Great	distance	up-to		

bhāṛṣē dēkhli lā-tā bahut dūr gēlchhē. Tēkhnē āmi picḥhu  
*discerning saw the-boat great distance has-gone. At-that-time I after*  
 picḥhu ohuttē lāgli. Tuyēk-bādē āmi lā-tār pās hābrāli.  
*(the-boat) running began. A-little-after I to-the-boat close reached*  
 Jāyē-bādē lā-mājhi-kē bābu-gulār kathā sudhāli. Lā-mājhi kōna-i  
*After-going to-boat steersman of-the-Babus news asked. Boat-steersman any*  
 jābāb nāi dilēk. Āmi takhan jalē nāmiyē-khan lā-tā  
*reply did-not give. I then water having-plunged-into the-boat*  
 tēkli Bābu-gulā takhnē lāer bhitar-lē bālrāi āsē āmā-kē chōr  
*obstructed. The-Babus then boat from-inside out coming me thief*  
 balē sōr karṣēk, ār du-tā bābu phāri-ghar-lē āk-tā sipāhi dākā-  
*calling noise made, and two Babus from-the-outpost a constable got-*  
 karāṣēk. Sipāhi-kē āmi kholāsā sab kathā kahē-dili. Sipāhi āmār  
*called-for To-the-constable I briefly all words told Constable my*  
 kathā nāi sunā-karē āmā-kē griptān karṣē ānṣēchhē. Dōhāi !  
*words not hearing me arrested having-made brought. Two-alas !*  
 Dharma-abatār, āmi churi kari nāi. Āmi bara garib lōk. Āmār  
*O-incarnation-of-justice, I steal did not I very poor man. Of-me*  
 kēu nāi Bābā, satī bichār kara. Hujūr, āmār kōna-i dōsh  
*anyone is-not. O father, true justice do. Sir, of-me any fault*  
 nāi, Hujūr.  
*(there) is-not, Sir.*

The next two specimens come from Dhalbhūm, the eastern portion of the Singhbhūm District. It is slightly infected with the idiom of the neighbouring Oriyā language also spoken in the same district and in the North-West of Midnapore: thus, *kari* for *kariyā*, having done; *jāi kari* for *jāiyā*, having gone; and *āni kari* for *ānyā*, having brought, are Oriyā rather than Bengali.

The first specimen is a translation of the Parable of the Prodigal Son, and the second a villager's account of his adventures in the forest. Both are given in transliteration only with an interlinear translation. The ordinary rules for pronunciation should be followed. Note the attempt to represent a double 's,' in the word *hīs'ā*.

These specimens may also be taken as illustrating the dialect spoken by the Kurmis of the north-western portion of Mayūrbhanja and Keonjhar States.



## IRANIAN FAMILY.

## (EASTERN GROUP.)

## BENGALI OR BANĠA-BHĀSHĀ.

## WESTERN DIALECT.

## (DHALBHUM, SINGHBHUM DISTRICT.)

Ēk lōkēr du-tā chhā chhula. Tādēr bhutarē sab chhōta  
*One man's two sons were. Of-them among (of) all the-youngest*  
 chhā-tā tāhār bāp-kē bolla, 'Ō bāp, dhanēr jē hīs'ā āmi pāba,  
*son his father-to said, 'O father, of-wealth what share I will-get,*  
 sē-tā āmā-kē dē' Tahatē sē tādēr madh'ē dhan hīs'ā kari  
*that me-to give' Thereon he of-them among wealth share having-made*  
 dila. Kichhu din bādē chhōta chhā sakal ēk thēn karē  
*gave. Some days afterwards the-young son all (in) one place having-made*  
 dhur-dēsē gēla, ār sēthe sē bara nashtāmi karē  
*in-a-far-country went, and there he great debauchery having-done*  
 dhan urāi dila Sē sakal urāilē  
*wealth having-caused-to-fly gave-(squandered). He all having-caused-to-fly*  
 sē-dēsē bara māhārag haila, ō sē dukhē partē lāgila. Takhan  
*in-that-country great famine became, and he in-misery to-full began Then*  
 sē jēyē sē-dēsēr ēk lōk gāyēr bāsīdār āsrit laila.  
*he having-gone of-that-country one person of-a-village dweller refuge took.*  
 Sē lōk tā-kē tāpē āpanār ghusur charātē dila. Parē  
*That person him in-field his-own pigs to-feed gave (sent). Afterwards*  
 ghusur jē tūs khāta tāhā diyā sē pēt bhatti kartē man  
*pigs what husks used-to-eat that with he the-belly filled to-make mind*  
 karla, kintu kēō tā-kē dila nā. Parē chēt pāyē, sē  
*made, but any-one him-to gave not. Afterwards sense having-got, he*  
 kahila, 'āmār bāpēr darmāhā-dēyā kata chākar  
*said, 'of-me of-the-father wages-earning how-many servants*  
 darkārēr bēsi khātē pāyē thākē, ār āmi ēthē bhōkē  
*of-(than)-necessary more to-eat having-obtained remain, and I here in-hunger*  
 machchi Āmi uthē āmār bāpēr thinē jāi  
*am-dying. I having-arisen of-me of-the-father in-presence having-gone*  
 kari balba, "Ō bāp, āmi Paramēs'arēr thinē, ō tōr  
*having-done will-say, "O father, I of-God in-the-presence, and of-thee*  
 thinē pāp karichhi. Āmi ār tōr bētā balē nām karbār  
*in-the-presence sin have-done. I more thy son being-called name of-making*  
 uchit nāi. Āmā-kē tōr ēk lōk darmāhādār chākar mata rākha''  
*proper am-not. Me thy one person wage-getting servant like keep.''*  
 Parē sē uthē tār bāpēr thinē gēla. Kintu  
*Afterwards he having-arisen of-him of-the-father in-presence went. But*

sē dhurē thāktē tār bāp tā-kē dōktē pāla, ār dayā karē  
*he in-distance remaining his father him to-see got, and pity making*  
 daurē jāyē tār galā dharē, chum khātē lāgla. Bētā  
*having-run having-gone his neck having-seized, kisses to-eat began. The-son*  
 tā-kē bolla, 'bāp, āmī Paramés'arēr thinē ō tōr thinē  
*him-to said, 'father, I of-God in-the-presence and of-thee in-the-presence*  
 pāp karichhi. Āmī ār tōr bētā balē nām karbār uchit  
*sin have-done. I more thy son being-called name of-making proper*  
 nāi.' Kintu bāp tār chākar-kē bolla, 'chārē bhāla kapar āmī  
*am-not' But the-father his servants-to said, 'most good clothes having-brought*  
 kari, ē-kē dē, ēr hātē mudī ār pāyē jutā  
*having-done, this-(him)-to give, his on-hand ring and on-feet shoes*  
 parhāi dē, ār āmarā khāi kari khusī hai; kēñēnā  
*having-put-on give, and (let)-us eating having-done happy be; for*  
 āmār ēi chhātā marē-chhila, bāchēchhē, hārāichhila, pāichhi.' Parē  
*my this son dead-was, has-survived; lost-was, I-have-found.' Afterwards*  
 tārā khusī hatē lāgla.  
*they happy to-be began.*

Ār tār bara bētā bilē chhila. Sē ēsē, gharēr  
*And his big son in-the-field was. He having-come, of-the-house*  
 kāchhē halē, gān ō bājnā suntē pēla. Takhan  
*in-the-neighbourhood having-become, singing and music to-hear got. Then*  
 sē ēk lōk chākar-kē kāchhē dākē, bolla, 'igā ki?'  
*he one person servant in-neighbourhood having-called, said, 'this what?'*  
 Sē tā-kē bolla, 'tōr bhāi āsēchhē, ār tōr bāp bara khāoyā (khāwā)  
*He him-to said, 'thy brother has-come, and thy father a-great eating*  
 tiyār karēchhē, kēñēnā sē tā-kē bhāla. gāyē pāichhē' Kintu sē rāg  
*ready has-made, because he him with-good body has-got' But he anger*  
 kalla, bhitarē jātē mānla nā. Parē tār bāp bāhirē ēsē,  
*made, within to-go desired not. Afterwards his father outside having-come,*  
 tā-kē bujhātē lāgla. Kintu sē jabāb diyē tār bāp-kē bolla,  
*him-to remonstrate began. But he answer having-given his father-to said,*  
 'dēk, ēta bachhar āmī tōr pujā karichhi, tōr kōna kathā  
*'see, (for)-so-many years I thy service am-dong, thy any word*  
 kakhana kātī nā; tabu tui kakhana āmā-kē ēk-tā chhāgal  
*ever cut (disobeyed) not; nevertheless thou ever me-to a goat*  
 chhānā dis nāi, jē āmār kutum-kē layē khusī karba,  
*young-one gavest not, that my friends taking happiness I-shall-make;*  
 kintu tōr ai bētā jē kasbidēr thēnē tōr dhan khāyē  
*but thy this son who of-harlots in-the-presence thy wealth eating*  
 diyēchhē, sē jakhan āla, takhan tui tār lāgi barā khābār  
*has given, he when came, then thou of-him for-the-sake great eating*

karli.' Kintu sē lā-kē holla, 'hāchhā, tui sārū-khān āmār thēnē  
*madest.' But he him-to said, 'child, thou always of-me in-the-presence*  
 āchilus, ār āmār jā hay, sakal-i tōr. Kintu khusī haoyā (hōwā)-  
*art, and my what is, all-even thine (is). But happiness being*  
 ō āllād haoyā thuk haychhē, kīran tōr ēi bhāi marē-  
*and rejoicing being right is, for thy this brother, dead-*  
 chhila, hāchchhē; hārāchhila, pāichhi.'  
*was, has-survived; lost was, I-have-found.'*

[No. 15.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT.

(DHALBHŪM, SINGHBHUM DISTRICT)

Āmi ěk din ěk gā jātē-chhili ; jātē banēr mājhu  
*I one day one village going-was ; in-going of-a-forest in-the-madst*  
 parli. Sēthē gā-ō nāi, mānush-ō nāi. ěk-tā bāghēr  
*I-fell. There village-also (was)-not, man-also (was)-not. A of-tiger*  
 mōhārāy parli. Tār par, bāgh āmā-kē dēkhē dhartē  
*in-the-presence I-fell. Of-that after, the-tiger me having-seen to-seize*  
 khujila. Takhan āmi karli kī ? Du-tā pāthar dhari phābrāli.  
*wished. Then I did what ? Two stones having-seized I-threw-(them)*  
 Takhan tār mubē bājtē, bāgh-tā banēr dikē gagāi  
*Then his on-face striking, the-tiger of-the-forest in-the-direction howling*  
 gagāi pālāla. Kichhu bilamē rāgi kari, bāgh-tā phēr  
*howling fled. (After)-some delay anger making, the-tiger again*  
 ghuri āsila. Takhan bara dar lāgila. Takhan  
*having-returned came. Then great fear overcame-(me). Then*  
 kanthēn-haitē du-tā lōk āmār kāchhē pāhuchala. Takhan sē  
*some-place-from two persons of-me in-the-vicinity arrived. Then that*  
 bāgh, tin lōk kuhār ditē, darē daurē banēr  
*tiger, (we)-three persons shout giving, being-afraid running of-the-forest*  
 dikē pālāla. Tār par tin lōk ěk sangē jātē,  
*in-the-direction fled. Of-that after (we)-three persons (in)-one company going*  
 jātē, khānēk dhur jātē, ěk-tā bhālukēr mōhārāy parli. Bhāluk-tā  
*going, some distance going, a of-bear in-the-presence fell. The-bear*  
 āmarā-kē dēkhē 'hā hā' kari āmarā-kē dābrātē āschhila. Takhan  
*us having-seen 'hā hā' saying us to-tear came. Then*  
 āmarā tin lōk thēgā dhari, bhuñē pittē lāgli.  
*we three persons clubs having-seized, on-the-ground to-beat began*  
 Tāthē-ō jakhan nā gēla, takhan bara-gāchhē āmarā tin  
*At-that-even when not he-went, then on-a-great-tree we three*  
 lōkē uthali. Takhan bhāluk-tā āmādigē khujē khujē idikē udikē  
*persons climbed. Then the-bear us searching searching hither thither*  
 jātē lāgla Jakhan āmarā-kē pāla nāi, takhan ban-bātē  
*to-go began. When us he-found not, then on-the-forest-road*  
 chalē gēla. Tar tuku bai āmarā nāmhi bātē  
*having-gone he-went. Of-that a-little after we having-descended on-road*

bātē jāyē ěk-gāyē jāyē pāhuchali. Sēthē dēkhli jō bahut lōk  
*on-road going in-a-village going arrived. There we-saw that many people*  
 jamā hayē nāch gān karchhē. Tā āmi basi basi tuku  
*collected being dancing singing are-doing. Then I sitting sitting a-little*  
 dēkhi sēthē-batē āmi āpanār kāj kartē ār ěk-tā gā-kē gēli.  
*having-seen there-from I my-own business to-do other a village-to went.*  
 Sēthē kāj-tā kari, tār ādin ghar-kē gburē  
*There the-business having-done, of-that-(day) next-day home-to returning*  
 āli.  
*I-came.*

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The next two specimens come from the west of the Burdwan District. They are excellent examples of the language spoken in that tract, and in the Districts of Birbhum and Bankura and in the South and East of the Southal Parganas. Considerable care has evidently been taken in recording peculiarities of the local pronunciation.

The principal peculiarity is the tendency shown to disaspicate aspirated letters. Thus we have *maddē* for *maddhī*, among; *uě*, for *uĥiyā*, having arisen; *lāchō* for *lāchhē*, near; *biruddē* for *biruddhī*, in opposition; *dēlĥ* for *dēl hīlī*, to see; *sammukē* for *sammukhē*; *karichi*, I have done; *ĥiggir* for *ĥighra*, quickly; *katā* for *kathā*, a word; *bādu* for *bandhu*, a friend. Note also forms like *suggēr* for *sārgēr*, of heaven; which illustrates the common tendency amongst all Bengali speakers to drop an *r* at the commencement of a compound letter, and to double the other member of the compound in compensation. The word *pēlē* for *pāilē* is the frank adoption of the ordinary pronunciation. The forms of the negative auxiliary are instructive. They are *nēi*, I am not; *nīi*, thou art not. They are also used like the standard *nāi*, to represent a past negative with the present tense, *āmi churi karī nēi*, I did not commit theft, *tumi dāō nīi*, thou didst not give. This is quite different from Standard Bengali, in which *nāi* or *nāhi* is the negative auxiliary, while *nāi* gives a past negative sense to a present tense.

In the second specimen, we have the old first person singular of the past,—*giyēchhūnu* for *giyāchhūlām*

The first specimen is the Parable of the Prodigal Son. The second is a portion of the statement of a person accused of theft. Both are transcribed in the Roman character, and represent the pronunciation according to Standard Bengali principles of spelling. The rules for the pronunciation of Standard Bengali must, therefore, be applied when reading them.

[No. 16.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHASHĀ

WESTERN DIALECT.

(WEST OF BURDWAN DISTRICT.)

Kōna(kōnō) lōkēr dui-ti chhēlē chhilō. Tādēr maddē chhōta-tī  
*Certain person's two sons were. Of-them among the-younger*  
 tār bāp-kē bollē, 'bābā, tōmār bishayēr jē bhāg āmi pābō,  
*his father-to said, 'father, thy of-property what share I shall get,*  
 āmāy dāō.' Tār bāp bishay bhāg karē dilē. Kichhu din  
*to-me give.' His father property division having-done gave. Some days*  
 parē chhōta chhēlē bishay-āsāy ēkattar karē dūr dēs  
*after the-younger son property-etc. collected having-made distant country*  
 diyē chalē-gēla. Sēkhānē jēyē khub kharach-pattar karē  
*towards went-away. There going much extravagant-expenses having-done*  
 sab bishay uriyē-dilē. Uryē-dilē par sē-khānē bhāri  
*all property squandered-away. Having-squandered-away after there great*  
 ākāl hōlō, tār khub dukshu (dukkhu) hōlō. Takhan sē sēi  
*scarcity became, his much adversity became. Then he that*  
 dēsēr ēk gērōstar gharē chākar railō, ār tār manihēr  
*of-country a householder's in-the-house servant remained, and his master's*  
 mātē sūor charātē nāglō. Sūorē jē bhūsi khētō sēi bhūsi  
*in-field hogs to-tend began. The-hogs which husks used-to-eat those husks*  
 khēyē āpnār pēttā bharātē ichchhā-kallē, kintu kēu tā-kē tā khētē  
*eating his-own belly to-fill wish-he-made, but any-one him that to-eat*  
 dilē-nā. Tār jakhan hōs hōlō, sē manē-manē kallē jē, tār  
*did-not-give. His when senses came, he in-mind made that, his*  
 bāpēr bāritē kata māinē-karā chākar rayēchē, ār  
*father's in-house how-many month-paid servants are, and*  
 tārā khub khētē pāchchē, ār sē hētā kshidēy machchē.  
*they much to-eat receive, and he here in-hunger is-dying.*  
 'Āmi utē āmār bāpēr kāchē jābō; tā-kē balbō,  
*'I having-arisen my father's near will-go; him-to I-will-say,*  
 "bābā, āmi saggēr biruddē ō tōmār sumukē pāp  
 "father, I of-heaven in-opposition and of-thee in-presence sin  
 karichi. Āmi ār tōmār puttur habār juggi nēi.  
*have-committed. I any-more thy son of-being fit am-not*  
 Amā-kē tōmār ēk jan māinē khēkō jan-majurēr mata  
*Me thy one person monthly-(pay) eater coolie like*

rākha." ' Sē utē tār bāpēr kāchē gēlō, kintu sē  
*keep.* ' ' *He having-arisen his father's in-neighbourhood went, but he*  
 durē thākti-i tār bāp tā-kē dēktē pēlē, tār bhāri  
*at-distance remaining-even his father him to-see obtained, of-him much*  
 dayā hōlō, ār sē daurē jēyē tār galā dharē, chumū  
*compassion became, and he having-run-to his neck catching-hold-of, kiss*  
 khēlē. Ohhēlē ballē, 'bābā, āmi saggēr biruddē ō tōmār  
*ate. Son said, 'father, I of-heaven in-opposition and of-thee*  
 sumukē pāp karichi, āmi ār tōmār pūttur habār juggi  
*in-presence sin have-committed, I any-more thy son of-being fit*  
 nēi.' Kintu bāp tār nijēr chākar-dikē ballē, 'siggir sab chēyē  
*(am)-not.' But the-father his own servants-to said, 'quickly all than*  
 bhāla kāpar ēnē ē-kē parāō, ēr hātē āngtī, pāyē jutō,  
*better cloth bringing this-man clothe, his on-hand ring, on-feet shoes,*  
 diyē dāō. Ār āmarā khāi-dāi ār āmōd kari. Kēnanā āmar  
*having-given give. And (let)-us eat and merry make. Because my*  
 ēi chhēlē-ti marē phēr-ābār bāchlō; hāriyē chhilō, phēr  
*this son having-died again became-alive; lost was, again*  
 pāoyā (pāwā) gēlō.' Ēi katā balē, tārā āmōd-āllād  
*found went (has-been).' These words having-said, they merriment*  
 kattē nāglō.  
*to-do began.*

Takhan tār bara pūttur mātē chhilō. Parē sē āstē-āstē  
*At-that-time his elder son in-field was. Afterwards he while-coming*  
 bārīr kāchē pāuohē nāch gānēr āoyāj (āwāz) pēlē. Takhan  
*house near having-arrived dancing's music's noise received. Then*  
 sē ēk-tā chhōrā-kē dēkē jījñēsā (jigēshā) kallē, 'ē-sab ki?'  
*he one boy having-calling question made, 'this-all what?'*  
 Takhan sē tā-kē ballē jē, 'tōmār bhāi ēsē-chē ār tōr bāp  
*Then he him-to said that, 'thy brother has-come and thy father*  
 tā-kē bhālay bhālay pēyē āmōd-āllād kachchē.' Ētē sē rēgē  
*him in-good-state receving merriment is-doing.' On-this he being-angry*  
 ār bhītarē jētē chāilē-nā. Takhan tār bāp bāirē ēsē  
*again inside-(the-house) to-go did-not-wish. Then his father out coming*  
 tā-kē sādā-sādi kartē nāglō. Tātē sē tār bāp-kē ballē jē, 'dēka,  
*him entreaty to-make began. On-this he his father-to said that, 'see,*  
 āmi ēta bachchhar chākarēr matan tōmār kāj kachchi. Kakhana  
*I so-many years servant like thy work am-doing. At-any-time*  
 tōmār katā kāti nēi; tabu tumi āmār bādudēr sātē āmōd-āllād  
*thy words disobey I-did-not; still thou my friends with merriment*  
 karbār jannē ēkbār-ō ēk-tā pātā pāti dāō-ni, kintu tōmār jē  
*to-do for once-even one goat she-goat didst-not-give, but thy that*

chhēlē, tōmār bishay-āsay bēuśyēdēr niyē khēyē phēlēchē, sē  
 son, thy property harlots with having-eaten has-thrown-away, he  
 āstē-nā-āstē tumi tār jannē bara jaggi kallē.' Tātē sē  
 immediately-on-coming thou him for great feast made.' On-that he  
 tā-kē ballē, 'bāpu, tumi rāt din āmār kāchē āchha. Ār  
 him-to said, 'oh son, thou night day of-me in-the-vicinity art. And  
 āmār jā-kichu āchē sakal-i ta tōmār, kintu āmādēr khusi  
 mine whatever is all-even indeed-(is) thine, but our merry  
 hayē (hōē), āmōd-āllād karā uchit; kēnanā tōmār ēi bhāi marē  
 being, merriment to-do (is)-proper; because thy this brother died  
 gēchhlō, sē ēkhan ābār bēchē utlō; hāriyē chhlō, ēkhan  
 had-gone, he now again having-survived has-arisen; lost was, now  
 tā-kē pāōyā-(pāwā)-gēlō.'  
 him (i.e. he) has-been-found.'



[No. 17.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BĀNGA-BHĀSHĀ.

WESTERN DIALECT.

(WEST OF BURDWAN DISTRICT.)

Āmi	Barddamān	rēl	lōkōmōtib	āpiśē	chāprāsi-giri	chākuri			
<i>I</i>	<i>Burdwan</i>	<i>rail</i>	<i>locomotive</i>	<i>in office</i>	<i>chāprāsi-hood</i>	<i>service</i>			
kari.	Aj	rāt	āndāji	chār-tēr	samay	rēl-gāru	Jānāli	Mahammad-kē	
<i>do.</i>	<i>This-day</i>	<i>night</i>	<i>about</i>	<i>four</i>	<i>in-time</i>	<i>rail-cart's</i>	<i>Jānāli</i>	<i>Mohammad</i>	
tār	bāsā	Bājē	Pratappur	thōkē	dāktē	jāchchinu.	Rāstā		
<i>his</i>	<i>lodging</i>	<i>Bājē</i>	<i>Pratappur</i>	<i>from</i>	<i>to-call</i>	<i>I-was-going.</i>	<i>Road</i>		
bhulē	ēk-tu	bēsi	uttur	digē	giyēchinu.	Tār par	phirē-giyē	galī-rāstāy	
<i>missing</i>	<i>little</i>	<i>more</i>	<i>north</i>	<i>side</i>	<i>I-had-gone.</i>	<i>Afterwards</i>	<i>returning</i>	<i>in-lane</i>	
Rāhaman-kē	dāktē	jāba	ēman-samay	chōr	chōr	balē	āmā-kē	dharēchē	
<i>Rahman</i>	<i>to-call</i>	<i>going</i>	<i>at-this-time</i>	<i>thief</i>	<i>thief</i>	<i>shouting</i>	<i>me</i>	<i>caught.</i>	
Āmi	sandēr	par	thēkē	rāt	chārtē	parjanta	āpiśē	chhinu.	
<i>I</i>	<i>evening</i>	<i>after</i>	<i>since</i>	<i>night</i>	<i>four</i>	<i>till</i>	<i>in-office</i>	<i>was.</i>	
Tāhā	Gharbaran	ō	Hari	Bāgdi	chāpiāsi	jānē.	Āmi	churi	
<i>This</i>	<i>Gharbaran</i>	<i>and</i>	<i>Hari</i>	<i>Bāgdi</i>	<i>Chāprāsi</i>	<i>know.</i>	<i>I</i>	<i>theft</i>	
kari	nēi.	Āmi	jāni-nā	sō	kēna	āmār	nāmē	ēman	michhē
<i>committed</i>	<i>have-not.</i>	<i>I</i>	<i>do-not-know</i>	<i>he</i>	<i>why</i>	<i>my</i>	<i>in-name</i>	<i>such</i>	<i>false</i>
apabād	dichchē.								
<i>blame</i>	<i>is-giving.</i>								

A variety of this western dialect of Bengali is spoken by the Sarāwak Mānjbis, a well-to-do cultivating and trading caste of Jains, who live in the Tamār and Khuntī Thanas, in the extreme South-East of the Rānchī District, where it is called Khottā Bāngalā, Sarāwakī, or Sarākī. The difference between it and Western Bengali is so slight that it is not worthy of the title of a separate dialect. The following translation of the Parable of the Prodigal Son is in this dialect.

Note the typical Western Bengali preference of *ō* for *a* in words like *daulōtēr*, of wealth; *mōrchhū*, I die; *kōśbī*, a harlot. As usual, there is a tendency to elide an unaccented *i*. Thus, *khātēk*, he used to eat; *hatē*, to be; *jātē*, to go; *mjālēh*, he went; *pālēh*, he got; and many others. As usual, also, a medial *h* is liable to elision. Thus, *kāilēk*, he said; *rāilēk*, he was; *rātē*, remaining. There is a tendency for *ī* to become *ē*, as in the word *pēchhu*, after.

In the declension of nouns, the nominative plural termination *rā* is carried through the oblique cases, so that we have as accusatives plural *chākar-rā-kē*, servants; *mītān-rā-kē*, friends; and as a genitive plural, *kōśbī-rā-dēr*, of harlots.

In regard to pronouns note the singular *mū*, I; and the form *hāmarā*, we, borrowed from the *hamārā*, we, of Bihārī which is the main language of Ranchi.

As regards verbs, there is a peculiar form *hḍkē*, for 'is,' which is borrowed from the Bihārī *hikai*, which we meet in Magahī. Similarly, we have the Bihārī form *rahē*, meaning, 'he was.' The word *lāgũ* is used to mean, 'I am.'

The first person singular ends in the old termination *ũ*. Thus, *lāgũ*, just mentioned; *mōrchhũ*, I am dying; *karēchhũ*, I have done, and so on. The first person singular of the Future ends in *mu*. Thus, *pāmu*, I shall get; *jāmu*, I shall go; *kaĩmu*, I shall say. The third singular of the Past usually ends in *ēk* in all verbs, both transitive and intransitive. Thus, *mjālēk*, he went; *pālēk*, he got; and many others.

There is a peculiar form of the Conjunctive Participle in *vyār*, which should be noted. Thus *jāĩvyār*, having gone; *karĩvyār*, having done; *uthĩvyār*, having arisen; *ānĩvyār*, having brought; *āsiyār*, having come; *ḍākĩvyār*, having called; and *ḥunĩvyār*, having heard.

The specimen is not a very satisfactory one, as the writer has shown a tendency to revert to the forms of standard Bengali. Nevertheless, a sufficient number of genuine forms have been left to give a good idea of the peculiarities of the dialect.

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BAŅGA-BHĀSHĀ.

WESTERN DIALECT, SARĀKĪ SUB-DIALECT.

(RANCHI DISTRICT.)

Ēk lōkēr du bētā rāhē. Uhār mājhē chhota bētā bāp-kē  
*One man's (of-man) two sons had. Them among younger son father-to*  
 kaīlēk, 'ē bāp, daulōtēr jē bhāg pāmu mūi, sēi bhāg  
*said, 'Oh father, of-property that (the) portion would-get I, that portion*  
 mō-kē dē.' Sē uhār mājhē daulat bāta kari dilēk. Thōrēk dinēr bādē  
*me gve.' He them among property division doing gave. Few days after*  
 chhōta chhāoyā (chhāwā) sab ēkthin kari ān muluk nijālēk. Ōthā  
*younger son all together making different country went. There*  
 jāiyār u khārāp kām kariyār urāi dilēk Sē sab barbād karlēk, u  
*going he bad deeds doing wasted. He all squandered-away, (in) that*  
 muluk bhāri ākāl hō-lēk. Uhār kashta hatē-lāglēk. Ār u jāiyār  
*country great famine occurred. His difficulty began-to-be. And he going*  
 u mulukēr ēk lōkēr āchhrāy (āsrāy) railēk. U lōk ubā-kē  
*that of-country one man's in-protection lived. That man him*  
 āpanār țāire śuyair charātē pathālēk. Ār śuyair jē ghās kbātēk  
*his-own in-field swine to-feed sent And swine that (the) husks ate*  
 sēi ghās khāiyār āpanār pēt bharātē man-karlēk. Kintu kēu ubā-kē  
*that husks eating his-own belly to-fill desired. But any(body) him*  
 ditēk nāhi. Ār jabē bujhtē pārlēk u kaīlēk, 'mōr bāpēr  
*would-give not. And when to-understand he-could he said, 'my father's*  
 kata darmā-āōlā (-wālā) chākar āchhē, ōrā khābārlēk ō  
*how-many hired servants are, they (enough-for-)eating and*  
 ārō bēsi pāēn, ār mūi bhūkhē mōrchhū. Mūi uṭhiyār mōr bāpēr  
*still more get, and I in-hunger am-dying. I arising my father's*  
 ṭhin jāmu, ār tā-kē kaīmū, "bāp, mūi sargēr bābir ār tōr  
*near will-go, and him-to will-say, "father, I heaven's against and of-thee*  
 pāsē pāp karichhū. Ār mūi tōr bētā kahābār jāig nā lāgū  
*near sin have-committed. And I thy son of-being-called worthy not am.*  
 Tōr darmā-āōlā ēk lōk chākarēr nihār mō-kē rākh." Pēchhu uṭhiyār  
*Thy hired one man servant's like me keep"* After arising  
 uhār bāpēr ṭhinkē gēlēk, ār u phārākē raīte-i, uhār bāp ubā-kē  
*his father's near went, and he at-a-distance being-even, his father him*  
 dēkhtē palēk, ār dayā kariyār kudī-gēlēk ār tōtā dharlēk  
*to-see got, and compassion doing ran and neck caught-hold-of*  
 ār chum khālēk. Ār bētā uhā-kē karlēk, 'bāp, mūi sargēr bābir,  
*and kiss ate: And son him said, 'father, I heaven's against,*

ār tōr pāsē pāp karichhū. Ār mūi tōr bētā kabābār  
*and of-thee near (before) sin have-committed. And I thy son to-be-called*  
 jāṅg nā lāgū' Lekin uhār bāp chākar-rā-kē kailēk, 'tōrā chārē khub  
*worthy not am' But his father to-servants said, 'you soon very*  
 bēs kāpar āniyār ihā-kē pīdhāō, ihār hātē āthi pīdhāō, ār gōrē  
*good robe bringing him put-on, his on-hand ring put-on, and on-his-feet*  
 jutāō pīdhāō, ār hāmarā khāi ār ānanda kari, kēnē-nāi ēi chhāōyā-tā  
*shoes put-on, and we eat and merry make, for this son*  
 mōr mari rahē, ārhō bāchīyāchhē; hārāi rāhē, sē pāh.' Pēchhu ōrā  
*my dead was, again is-alive; lost was, he is-found.' After they*  
 ānanda hōlēn.  
*merry were.*

Ēkhan uhār bara bētā kshētē (kh'ētē) rahē Ār u āsiyār ghar pas hōlēk  
*Now his elder son in-field was. And he coming house near was*  
 Ār bājnā ār nāch śuntē pālēk. Ār u ěk lōk chākar-kē ḍākīyār  
*And music and dancing to-hear got. And he one man servant calling*  
 śudhiyālēk, 'i sab ki?' U uhā-kē kailēk, 'tōr bhāi āsiyāchhē, ār tōr  
*asked, 'this all what?' He him-to said, 'thy brother has-come, and thy*  
 bāp khub bhōj kariyāchhē, kēnē nāi uhā-kē bēsei-bēs pāichhēn'  
*father great feast has-made, for him safe-and-sound has-received'*  
 Lēkin u śuniyār khusālēk, ār bhitar-kē jātē nāi mānlēk. Sēi-tēhē  
*But he hearing was-angry, and in (the-house) to-go not agreed. Therefore*  
 uhār bāp bāirālēk, ār uhā-kē bujhātē lāglēk. U jābāb kariyār kantē  
*his father came-out, and him to-explain began. He answer doing to-say*  
 lāglēk, 'dēkh, dhēr-din-lēk mūi tōr sēbā karichhū. Tōr  
*began, 'Lo, for-many-days I thy service have-done. Thy*  
 kona kathā kakhana-ō kātū nāi. Ār tāu mō-kē ěk-tā-ō  
*any word ever I-transgress not. And yet to-me one-even*  
 chhāgāil-chhāōyā-ō dis nāi, jē mūi mōr mitānrā-kē niyār ānanda  
*had thou-givest not, that I my friends with merriment*  
 karū Lēkin jakhan tōr ēi bētā āsiyāchhē jē kōśbirādēr sangē  
*may-make But when thy this son has-come who harlots with*  
 tōr daulat khāi ḍubāiyāchhē, takhan tūi tār lāgin bhōj kariyāchhis'  
*thy property eating has-drowned, then thou his for feast hast-made.'*  
 Ār u uhā-kē kailēk, 'bētā (bāchhā) tūi sab din mōr sangē āchhis.  
*And he him-to said, 'son (darling) thou all day my with are.*  
 Mōr jē ā-chhē, sē sab tōrē-i hēkē Ānanda haōyāi (hōwāi) ṭhik  
*My that is, that all thine-even is. Merry being meet*  
 hēkē, ār khusi haō. Kēnē-nāi tōr ēi bhāi mari rahē, ār phēr  
*is, and glad be. For thy this brother dead was, and again*  
 bāchi ghurlēk; ār hārāi rahē, ār pāōyālēk (pāwālēk).'  
*alive came-back; and lost was, and is-found'*

Another but much more corrupt variety of Western Bengali is the patois spoken in the hills of the Dalmā range in Barāhbhūm in the south of Manbhūm. It is spoken in slightly different forms by the Khariās and by the Pahāriās. The Khariās are an aboriginal tribe of Chota Nagpur whose proper language belongs to the Mundā or Kolarian family. Those who have settled in Manbhūm have abandoned their ancestral language, and speak this broken Bengali. The bulk of the tribe is to be found in the District of Lohardaga, and there they speak their own language. Those of Manbhūm are a wilder and less civilised tribe than their brethren of that District. An account of them by the late Mr. V. Ball will be found in the Proceedings of the Asiatic Society of Bengal for 1868, which is quoted on p. 285 of the Statistical Account of the District. The Pahāriās are a cognate race to the Khariās, and inhabit the same hills. See the Statistical Account of the District, p. 288.

The patois is called Khariā-ṭhār or Pahāriā-ṭhār, according to the speakers. The number of speakers returned is as follows :—

District.	Dialect.	Number of Speakers
Manbhūm . . . . .	Khariā-ṭhār . . . . .	2,298
„ . . . . .	Pahāriā-ṭhār . . . . .	462
	TOTAL	2,760

As in the case of the Kurmāli dialect of Bihārī, we meet Bihārī forms mixed up with Bengali ones, but not to so great an extent as in that form of speech. In Kurmāli, Bihārī forms predominate, and the dialect is classed under Bihārī; but in Khariā-ṭhār, the basis of the dialect is evidently Bengali. The following is an account of the peculiarities of the Khariā-ṭhār as illustrated by the two specimens immediately following :—

#### I.—PRONUNCIATION—

A Bengali *a* (pronounced in Bengali as *ō*, or *ō*) frequently becomes *u*. Thus, *kuri*, for *karu*, having done; *muri*, having died; *bunb*, for *baliba*, I will say; *dhuri*, having caught; *kunnu*, for *karinu*, I did; *vilum*, for *vilamba*, delay; *munē*, in (my) mind, *dū*, for *dūa*, he gave; and many others. An *āi*, becomes indifferently, *ē*, *i* or *a*. Thus *hēnāk*, *hūnāk* or *hanāk*, for *hailēk*, he became; *hūbāk*, it will be.

In the case of the word *munāk* for *mārlēk*, *ā* has become *u*

The letter *ē* (pronounced in Bengali as *ē* or *ē*), frequently becomes *ā*, which is pronounced as *ā*, like the *a* in *hat*. Thus, *yāhak*, pronounced *yāhōk*, for *ēk*, one, *kunāk*, pronounced *kunnāk*, for *karlēk*, he did; *hēnāk*, pronounced *hēnnāk*, for *hailēk*, he became; *bunāk*, for *balilēk*, he said; *sār*, pr *shār*, a sēr-weight.

The *y* is sometimes dropped. Thus *kahnāk*, he said, *hūnāk*, it became

The letter *ō* is frequently changed to *a* (pronounced *ō* as in *hot*). Thus *nak*, for *lōk*, a person; *chhatkā*, for *chhōtkā*, small, young; *char*, for *chōr*, a thief, and others.

So *u* and *ū* become *a* in *māṛash*, for *mānush*, a man; *bhakē*, for *bhūkhe*, hunger.

*Au* becomes *ai*, in *dailat*, wealth.

As regards consonants, there is a tendency to aspiration, as in *dhūr*, for *dūr*, distant. So, *h* is inserted, as in *yāhak* (*yāhōk*) for *ēk*, one; *chaharātē*, for *charāttē*, to feed

The letter *n* is liable to become *r*, with nasalisation of the preceding vowel.

Thus *mūrsh*, for *munis*, a servant; *sūr* for *śuni*, having heard, *jūr*s, for *jinis*, things, *mārash*, for *mānush*, a man. This is really an attempt to pronounce a cerebral *n*, the sound of which has been lost in Bengali, but which still exists in Oriyā and in the languages of Western India. At the beginning of a word, it becomes *l*, in *lahi*, I am not; *lay*, is not.

The letter *l* sometimes becomes *r*, as in *sakar*, for *sakal*, all; *ākār*, a famine; *mkrī*, having come out, but it more usually becomes *n*, as in *nak*, for *lōk*, a person; *lahināk*, he said, *hanāk*, it happened, *gēnāk*, I am gone, or he went; *āsnēk*, he came, *kunnu*, for *karīlu*, *larīnu*, I committed; *nāgnēk*, for *lāgilēk*, they began; *bhan* for *bhāla*, good; and many others.

The letter *y*, added to a consonant doubles it, and is not itself pronounced. Thus *nād<sup>y</sup>u*, pr. *nāddu*, sweetmeats.

Of course, *ś*, *sh* and *s* are all indifferently pronounced as *sh*.

Note the curious word *dhārmēnā*, running,—apparently a corruption of *dhāvamāna*

## II—NOUNS—

(a) **Pleonastic Suffixes**,—These are *ta* (gen. *tār*), and *gā*. Both are common. Thus, *du-tā*, two, *chāō-tā*, the son; *daīlat-tār*, of wealth, *chhāō-gā*, the son, *sakar-gā*, all; *hāt-gā*, the hand.

(b) The **Accusative-Dative** usually ends in *kē*. Thus *bābbā-kē*, to the father. Note, however, *ghara-k jāl*, going to the house.

(c) The **Genitive** is regular. Thus, *nakēr*, of a person, *babbār*, of a father, but *ghara-k pās* (Bihārī), near the house.

(d) The **Instrumental-Locative** usually ends in *ē*. Thus, *mājhē*, in; *gharē*, in a house; *bhalē*, by hunger; and many others

Sometimes it ends in *t*. Thus *gēnā-t*, on going; *bunuyā-t*, on saying.

(e) The signs of the **Ablative** are *hātē* and *thēkē*. Thus *dhūr hātē*, from a distance; *mahar hāt-gā hātē*, from my hand, *naukā thēkē*, from the boat

(f) The **Plural** seems, as a rule, to be the same as the singular. When necessary, regular Bengali forms are used.

## III.—PRONOUNS—

**First Person**,—*muī*, I, *mahar*, my; *mahar-kē*, *mur-kē*, me, to me; *muī-rā*, we. In the phrase *muī dōsh hanāk*, by me a fault has been, it seems as if *muī* was in the case of the Agent, or Instrumental. Of Hindūstānī, *mujh sē dōsh huā*.

**Second Person**,—*tūi*, thou, *tāhar*, *tahar*, thy

**Third Person**,—*sē*, he, *tāi*, he (correlative), *tāhar*, *tāhār*, his, *tāhar-kē*, *tahar-kē*, him, to him, *tāha-tē*, on that, *tāharā*, *tāhārā*, they; *tāhārdēr*, of them; *tāhar-dīkē*, to them.

*Ēhāy*, on this.

**Adjectives**,—*ēi*, this, *sēi*, at, that

**Relative**,—*y(j)ē*.

**Others**,—Anything, *kichhu*, *kis*, anyone, *kēha*; any, *kōn* (not *kōnō*).

## IV.—VERBS—

In these there are the wildest irregularities. The most conspicuous is the want of sense of person. Forms for each person occur, but the third person singular seems to be capable of being used for all three persons. For examples, see below :—

## A.—Auxiliary Verbs, and Verbs Substantive—

(1) Present,—*lahi*, I am not; *āchhay*, thou art; *āhay*, it is; *āchhē-y*, they are, even; *lay*, is not.

(2) Future,—*hibāk* (pron. *hibāk*), he will be

(3) Past,—*hanāk* (*hōnnāk*), *hināk*, *hēnāk*, *hēnāk*, he was, it happened, etc.  
All corruptions of Bengali *hailēk*.

*Chhinā*, *rahinā*, *rahin*, *hēnā* (corresponding to Bibārī, *chhalā*, *rahalā*, *rahal*, *halā*), he was, they were.

(4) Past Participle,—*hēnā*, in *gār-hēnā*, fattened.

The forms *gēnā* and *hēnā* are often used as an auxiliary, in the place of the Bengali *chhila*.

## B.—Finite Verb—

(1) Present,—*lātu-ni*, I did not transgress; *jānu-nāi*, I do not know; *pāi-nāi*, I did not get, *pārum*, they can; *pāy*, they get.

(2) Imperfect,—*hūt-gēnā* (*gēnā*=Bengali *gēla*, used instead of *chhila*), I was selling, thou wast (art) selling; *dēkhut gēnā*, I was seeing.

(3) Future,—*jām*, I will go; *dim*, we shall give; *buniḥ*, I will say.

(In colloquial Bengali, the *m* forms are common, in the case of verbs whose roots end in vowels, like *dē*, give, *jā*, go.)

(4) Imperative,—*kunī*, let us make; *dē*, give; *ās'a*, come, *din*, give me (respectful); *rākhim*, keep me (respectful)

(5) Past,—*First Person*,—Regular is *gēnām* (= *gēlām*), I went. Usually it ends in *nu*. Thus *hunnu*, I committed, *dēkhnu*, I saw; *jānu* (pr. *jānnu*), I knew, *dhunnu*, I caught

Sometimes the form of the third person is used thus,—*muri gēnāk*, I am dead; *kuināk*, I said; *kunāk*, I did, *dēnāk*, I gave

*Second Person*,—*din nāi*, thou didst not give; *munāk* (form of 3rd person), thou hast killed.

*Third Person*,—There are several forms, which may be grouped as follows —

(a) Bengali forms in *lēk*,—*āsnek*, he came, *dilek*, he gave; *nāgnēk*, they began; *hanēk*, there was

(b) Corresponding to the same,—in *nāk* (*āk*),—*kunāk*, he did; *hanāk* (etc, see Aux verbs), it happened; *banāk*, *bunāk*, he said, *āsāk*, he came; *mānāk*, he killed; *kuināk*, they said; *dhanāk*, they caught; in *nāk*,—*lahunāk*, *kuhunāk*, he said; *dhaināk*, he ran; *āsāk*, he came, *hutnāk*, (?) they made (*pārayā nāgt utu-putu hutnāl*, they made an attempt for fleeing); *ghuryānāk*, they returned

(c) Corresponding to Bengali forms in *la*,—*rahnu* (= *rahila*, pr. *rōhilo*), he remained; *dinu*, he sent; *pānu*, he got; *mānu*, he did not even desire; *nnu* (= *laila*), he took.

- (d) Corresponding to Bihārī forms in *lā*,—*gēnā*, he went; *nigānā*, they carried off.
- (e) Corresponding to Bihārī forms in *l*,—*bāčh'ān*, he survived (=Bihārī *bāchāēl*, for *bāchal*).
- (f) *dim*, he gave; *khām*, he ate. Possibly, there are Historical Presents, cf *parum*, they can, above.
- \* (g) *dit-nā*, he did not give, *nāgat*, he began; *nāgay*, they began. Possibly, these also are Historical Presents.
- (6) Perfect and Pluperfect,—*kari hēnā* (3rd person for first), I have done, *māre hīnāk* (3rd person for first), I asked; *dēkhi hēna* (3rd person for first), I saw; *kuri hīnā*, he has done; *bāch bun hēn'āk*, he spoke, *marī gnu hēnā*, he had died, *bāch hēnā*, he has survived.
- (7) Present Participle,—*asit*, coming; *kunt*, selling, *dēkhit*, seeing, *sūrit*, hearing
- (8) Infinitive,—(a) *chakarātē*, to feed; *pindh'ātē*, to put on, *māre ditē*, to kill, *anhātē*, to stop  
(b) *nibrāt*, to finish, *sudhāt*, to ask, *jāt*, to go, *dēkhit*, to see; *chālāt*, to ply; *chekrit*, to make a noise.
- (9) Verbal Noun,—*pārayā*, fleeing, *hanāy* (loc.), on their being; *gēnāt* (loc.), on going, *bunyāt* (loc.), on saying.
- (10) Conditional Participle,—*gēnāhī*, going
- (11) Conjunctive Participle,—The Bihārī form in *i*, is the most usual. Thus,—*bāti*, having divided; *kuri*, having done; and many others. So *rahi kuri*, having remained, *thāki kuri*, living, *uthi kuri*, having arisen; *āni kuri*, having brought, which are also Bihārī.

Other forms are—

(b) *āsā*, coming, *hēnā*, being, *nignā*, taking; *ānā*, taking

(c) *khāyē kuri*, having eaten, *khāyam*, having eaten, *chekrit*, calling.

An instance of the Passive is *pānu gēnā*, he was found

An instance of an Inceptive Compound is *kuri nāgnēk*, they began to make.

An instance of an Acquisitive Compound is *dēkhit pās nās*, I could not see

Of the following specimens one is a translation of the Parable of the Prodigal Son, and the other is a statement of an accused person.



[No. 19.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BAṄGA-BHĀSHĀ.

WESTERN DIALECT, KHARIĀ-THĀR MIXED SUB-DIALECT

(MANBHUM DISTRICT)

ব্যাহক নকের ছুইটা ছাওগা রহিনা। তাহান্‌দেব গাৰে ছট্কা বাব্বাকে কহিনাক বাব্বা দৈলতটার যে মহর বাঁটা হিচা তাই মহবকে দিন্ আর সে তাহব দিকে দৈলতটা বাঁটি বুনি দিন্। কিছু দিন বহি বুবি ছট্কা সকডগা এক ঠাঁই কুরি ধূর মুল্লুক চলি গেণা। উথিনে বিহিত আচাবে থাকি কুরি সকড ধন নিব্‌রিহি কুন্ডাক্ সকডগা নিব্‌রিহি গেণাৎ সে মুল্লুকে বেড়ি আকাড হুন্ডাক। তাহর বেড়ি ডুকু হিন্ডাক। একটা ঘরে আশ্বা কুরি রহিনু। সে তহরকে খেতে যুস্‌রী চহানাতে পাঠাই দিন্। সে যুস্‌নী জিসকিস্ খাঁবে কুবি আঘাই গেণা খুসি হিব্যাঙ্ক। তাহরকে কেহ দিত্‌না। বখন তাহব দিশ হিনাক সে বন্ডাক মহর বাব্বাব বেজাই মুঁডিষ খ্যাঁবে নিব্‌রাত নাই পাকম্ এত জিনিসগা পায় আর মুই ভকে মুবি গেণাক্। মুই উঠি বুবি বাব্বাব ঠাঁইয়ে জাম্ আব তাহরকে বুনিব্ মুই সরগ্পর আর আপনটি দোব হুন্ডাক্ মুই য়াতেখনে তাহব ভন্ ছাওগা লহি মুইকে তাহব ঘরে ধাঁগড রাখিম। সে উঠি কুরি তাহর বাব্বাব থি আস্‌নেক। তাহর বাব্বা ধুব হঁতে তাহবকে আসিৎ দেখি খুসিহি গেণাক্ ধাইনাক্ তাহব ঘাডে ধুবি চুম খান্। সেই ছাওগা বন্ডাক্ মুই সরগ পর আর তাহরথি দোব বুন্ডুমুই আর তাহর ভন্ ছাওগা লহি। মিনতক্ তাহর বাব্বা ভনডেচ্যা হাতগা আংঠী আর গডে জুতা এথিনে আনি কুরি তাহরকে পিন্‌ক্যাতে ধাঁগডকে বুনি দিনেক আব গাঁডহেনা বাছুর আনি বুবি গারি দিতে বন্ডাক্ আর বন্ডাক আশ্ব মুইরা খায়ম রংবিজ কুবি। মহর এই ছাওগা মুরি গেণা আবার বাঁচ্যান্। হাবাই গেণা পানু গেণা। আর তাহরা রংবিজ কুরি নাগ্‌নেক্ ॥

এথিনে তাহর বড ছাওগা খেতি ছিনা। সে ঘরক্ পাশ আসিৎ আসিৎ গীত্‌নাচ্ শুঁডি পানু। সে একটা ধাঁগডকে চিহিরিক এই সকড মান স্‌ধাৎ নাগৎ। সেই ধাঁগড বন্ডাক্ তাহর ভাইকা আসন্ডাক্ আব তাহর বাব্বা তাহরকে ভন্‌গাঁন্দে পানু গাঁডহেনা বাছুর মান্যাঙ্ক। তাহতে সে রাগনা ঘরক জাত মানুই না। তাহর বাব্বা নিকডি আসি তাহরকে বুনি হেন্ডাক। সে বন্ডাক ওরে বাব্বা বিহিত বহব তহর পুঁজি কুরি হেনা কখনু তহর কথা মুই কাটুনি। মিনতক্ তুঁই মুইকে একটা ছাও ছাগড দিম নাই যে মহর বিহিত কুনকুলাইনা বংবিজ কুরি। মিনতক্ তাহর ছাওগা কোশবি সঙ্গে তহর সকড ধন নম্ কুরি হিনা সেই ছাওগা আসিৎ আসিৎ তুঁই তাহর জন্ড গাঁডহেনা বাছুর মুন্ডাক্। বাব্বা বুন্ডাক তুঁই সব্ সময় মহর পাশ আছয়, মহর সব ধন তহরা রংবিজ করি ধন হুন্ডাক্। তহর এই ভাইকা মুরি গিনু হেনা বাঁচ হেনা হারাই গেণা পানু গেণা ॥

[No. 19.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHASHĀ.

WESTERN DIALECT, KHARIĀ-THĀR MIXED SUB-DIALECT.

(MANBHUM DISTRICT.)

Y'āhak (yāhök) nakēr dui-tā chhāo-gā rahinā. Tāhārdēr mājhē chhatkā bābbā-kē  
*One man's two sons were. Them among the-younger father-to*  
 kabinak, 'Bābbā dailat-tār jē mahar bātā hichā, tāi mahar-kē din.' Ār sē tāhar-  
*told, 'Father of-property that my share, that me give.' And he them-*  
 dikē dailat-tā bāti kuri-dim. Kichhu-din rahi-kuri chhatkā sakar-gā  
*to (his) property dividing did. Some-days staying the-younger-(son) everything*  
 ēk-thāi-kuri dhūr mulluk chali-gēnā Uthinē bihit āchārē thāki-kuri sakar  
*collecting distant land went. There (in)-irregular habits living all-(his)*  
 dhan nibrihi kun'āk Sakar-gā nibrihi-gēnāt, sē mullukē hēd'i  
*riches waste did Everything on-coming-to-an-end, (in)that land great*  
 ākār han'āk. Tāhar bēd'i dushku hin'āk. Ēk-ta gharē ārā kuri rahinu.  
*famine came His great distress was. (In)-one house protection taking stayed*  
 Sē tāhar-kē khētē ghusri chahārātē pāthāi-dinu. Sē ghusri jis-kis khāyē-kuri,  
*He him in-the-fields hogs feeding sent. He hogs' (food) husks eating,*  
 āghāi-gēnā khūsi hib'āk. Tāhar-kē kēha dit-nā. Jākhan tāhar  
*was-satiated glad will-be (would-have-been). Him anyone did-not-give. When his*  
 diś hin'āk, sē ban'āk, 'mahar bābbār bējāi mūrish kh'āyē nibrāt nāi pārum,  
*senses came, he said, 'my father's good-many servants eating finish not can,*  
 'ēta jinis-gā pāy, ār muī bhakē muri gēnāk. Muī utthi-kuri bābbār thāiyē  
*so-many things they-get, and I of-hunger dying am-gone. I rising father's presence*  
 jān ār tāhar-kē bunib, "muī sarag-par ār āpan-thi  
*will-go and him-to will-say, "(by)-me in-the-presence-of-heaven and in-thy-presence*  
 dōsh ban'āk; muī y'ā'ekhanē tāhar bhan chhāo-gā lahi: muī-kē tāhar gharē  
*sin has-been; I now thy good son am-not: me (in)thy house*  
 dhāgar rākhim." Sē utthi-kuri tāhar bābbār thi ānēk. Tāhar bābbā dhūr  
*servant keep." He rising his father's presence came. His father distance*  
 hātē tāhar-kē āsit cākhi khushi gēnāk, dhāināk, tāhar ghārē dhuri,  
*from him coming seeing glad went, ran, his neck catching (falling-on),*  
 chum khām. Sēi chhāo-gā ban'āk, 'muī sarag-par ēr  
*kisses ate That son said, 'I in-the-presence-of-heaven and*  
 tāhar-thi dōsh kham. Muī ār tāhar bhan chhāo-gā lahi'  
*in-thy-presence sin committed. I any-more thy good son am-not.'*  
 Mintak tāhar bābbā bhan-gēngā hār-gā āngūi ār gārē jūtā  
*But his father's good hand (finger) rings and (for) leg at's*  
 ēthinē āni-kuri tāhar-kē pinānāē gāgar-kē bunī ānē, ār gārē  
*here bringing him to-pat-on servant-to order gate, and father's*

bāchhur āni-kuri māri-ditē ban'āk, ār ban'āk, 'ās'a, muirā khāyam  
*calf bringing to-kill ordered, and said, 'come, we eating*  
 rangrij kuri. Mahār ēi chhāo-gā muri gēnā, āhār bāch'ān; hārāi  
*merriment make. My this son dead went, again lived; lost*  
 gēnā, pānu-gēnā.' Ār tāharā rangrij kuri nāgnēk.  
*went, (again) got-was.' And they merriment to-make began.*

Ēthi-khanē tāhar bora chhāo-gā khēti chhinā. Sē gharak pās  
*At-this time his elder son in-the-fields was. He home near*  
 āsit āsit gīt-nāch sūri pānu. Sē ēk-tā dhāgar-kē chhirik  
*coming coming song-(and)-dance hearing got. He one servant-to calling*  
 ēi sakar mān sudhāt nāgat. Sēi dhāgar ban'āk, 'tāhar  
*(of)-these all (the)-meaning to-ask began. That servant replied, 'thy*  
 bhāikā āsn'āk ār tāhar bābbā tāhar-kē bhan-gānd'ē pānu gār-hēnā  
*brother has-come and thy father him all-hale getting fat-become*  
 bāchhur mān'āk.' Tāhatē sē rāgnā, gharak-jāt mānu-i  
*calf killed.' At-that he became-angry home-to-go did-desire-even*  
 nā. Tāhār bābbā nikri āsi tāhar-kē buni hēn'āk, sē ban'āk,  
*not. His father out coming him told having, he replied,*  
 'O-rē bābbā, bihit bāchhar tāhar pūji kuri-hēnā, kakhnu tāhar kathā  
*'Oh father, so-many years thy service I-done-have, ever thy words-(orders)*  
 muī kātu-nī, mintak tūi muī-kē ēk-tā chhāo chhāgar dīm  
*I crossed-(disobeyed)-not, but thou me one young goat gavest*  
 nāi jē mahār bihit kun-kulāinā rangrij kuri. Mintak  
*not (so)-that my many friends-taking merriment I-may-make. But*  
 tāhar chhāo-gā kōsbi sangē tāhar sakar dhan nashta-kuri hinā, sēi  
*thy (this)-son harlots with thy all wealth wasted has, that*  
 chhāo-gā āsit āsit tūi tāhar jan'a gār-hēnā bāchchhur mun'āk.'  
*son coming coming thou him for fat-become calf hast-killed.'*  
 Bābbā bun'āk, 'tūi sab-samay mahār-pās āchhay; mahār sab-dhan,  
*(The)-father replied, 'thou all-the-while me-with art; my all-wealth,*  
 tāhar. Rangrij kuri dhan han'āk. Tāhar ēi bhāikā muri ginu  
*thine. Merriment making right has-been Thy this brother dead gone*  
 hēnā, bāch hēnā, hārāi gēnā, pānu-gēnā.'  
*had, lived has, lost went, has-been-regained.'*

[No. 20.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT, KHARIĀ-THĀB MIXED SUB-DIALECT. (MANBHŪM DISTRICT.)

মুই দোকানে বসি নাড়ু কিনিংগেনা। চারটা বাবু আসা মুইকে বুন্য়াক্ নাড়ু কতদব কিনিং গেনা। মুই কুইনাক্ সকডবকম জিঁডিসের যাকে লব। তাহারা কুইন্য়াক্ সকডবকম জিঁডিস কুমি স্যাড দেডহেক দে। মুই তাই কুন্য়াক্ আর দুইটকা চাডি জাঁডা দাম মাগি হিনাক। তাহরদের মাঝে ব্যাহক নক বিহিত জিঁডিস মহর হাংগা হৈতে নিনু আর বুন্য়াক্ নৌকা থেকে দাম পাঠাই দিম। ভন মাঁডব দেখিহেনা মুই কিস্ নাই বুন্য়াক্। দাম আসিৎ বিলুম হনাব মুই নাড়া ধার গেনাহি কোন্ নৌকা দেখিৎ পাই নাই। পরে বিহিৎ ধুরে ব্যাহক নৌকা দেখিৎ গেনা। তাহতেই বাবুমীনা আছেব মুনে-কুরি ধাইগেনা গেনাম। কাঝে-কাঝে মুই ধাইগেনা সেই নৌকার পাশ হেনা দেখ্নু সেই বাবু চারটা সেথিনে নাই। মুই যে মুঠা কুরি নাড়ু দেনাক সেইটা দুইটার মাঝে বসি রহিনা, আর সেটা যে শালপাতর ঢাকা রহিনা সেটা ওন জাবগায় পড়ে রহিন। দেখিহিনা সেটা কন্কম্ আহব এহায ঐ নৌকা ঐ বাবুদের জাম্মু মুই নাউডকে নৌকা অনহাতে কুইনাক্ আর বাবু কুঁধি গেনা, বুন্য়াক্। মিনতক্ তাহরা মহর কথা নাহি শুঁডিৎ নৌকা চালাৎ নাগয়। য়াহায মুই পাঁডটে অনহা নৌকা ধুম্মু। ব্যাহক্ নক্ মাঝি আর ব্যাহক্ নক্ দাড়ি তাহারা নৌকা নিগ্না পাড়য়া নাগিৎ উটপুট্ হিৎনাক্। মিনতক্ এই কমে কিসক্ বিলুম্ হনেক্। এখনে বাবুদের মাঝ দুইটা নক্ ঘুরিয়ানাক্ মুইকে বন্য়াক্ আর চর নৌকাবে চুরি কুবিতে আসনাক্ বুনিবাৎ চিহিরিৎ নাগয়। তাহর আধ ঘন্টা পর আর দুইটা বাবু ব্যাহক নক সিপাহি সঙ্গে আনা মুইকে ধরি নিগানা কাঁডি ঘরক। মুই কিসক্ জান্নু নাই। মহর দব নাই।

## TRANSLITERATION AND TRANSLATION

Muī dōkānē basi nād'u kinit-gēnā. Chār-tā Bābu āsā muī-kē  
*I in-the-shop sitting sweetmeats was-selling. Four Babus coming me*  
 bun'āk, 'nād'u kata-dar kinit-gēnā.' Muī kuīnāk, 'sakar rakam  
*asked, 'sweetmeats (at)-what-price selling' I replied, 'all kinds*  
 jīrisēr y'ākē-lāy.' Tāhārā kuīn'āk, 'sakar rakam jīris kunni ē'ār  
*(of)-things the-same-(is)-not.' They said, 'all kinds of-things mixing seers*  
 dēr-hēk dē.' Muī tāi kun'āk, ār duī takā chāri ārā dām  
*one-and-half give.' I that did, and two rupees four annas price*  
 māgi-hināk Tāhardēr mājhē y'āhak (y'āhōk) nak bihit jīris mahar hāt-gā  
*asked. Them of one man those-many things my hands*  
 hātē ninu, ār bun'āk, 'naukā thēkē dām pāthāi-dim.' Bhan-mārash dekhi-hēnē  
*from took, and told, 'the-boat from price we-shall-send.' Gentlemen seeing*  
 muī kis nāi bun'āk. Dām āsit bilum hanāy muī nārā  
*I anything not said Price (is)-coming delay (there)-being I river*  
 dhār gēnāhi, kōn naukā dēkhit pāi-nāi. Parē bihit dhūrē  
*side; going, any boat to-see was-able-not After-(this) some at-distance*

y'āhak naukā dekhit gēnā. Tāhatē-i Bābu-minā āchhē-y, munē-kurī,  
*one boat see did. In-that the-Babus arc-even, thinking-in-the-mind,*  
 dhāimēnā gēnām. Kājhē-kājhē muī dhāimēnā sēi naukār pās  
*running I-went. Therefore I running that boat by-the-side-of*  
 hēnā, dēkhnu sēi Bābu chār-tā sēkhinē nāi. Muī jē muthā  
*being, saw those Babus four there (were)-not. I which leaf-pot*  
 kuri nād'ru dēnāk sēi-tā dui-tār mājhē basi  
*having-made-(in) (the)-sweetmeats gave that of-two in-the-midst sat*  
 rahinā. Ār sē-tā jē sāl-pātar dhākā rahinā, sē-tā ōn  
*was. And that-(which) (with) which sāl-leaves covered was, that other*  
 jāygāy parō rahin. Dēkhi-hinā sē-tā kamkam āhay, ēhāy ai  
*in-place lying was I-saw that little-(quantity) is-remaining, on-this that*  
 naukā ai Bābudēr jānnu, muī nāur-kē naukā anhatē kuhināk, ār  
*boat of-those Babus I-knew, I (the)-boatman the-boat to-stop asked, and*  
 'Bābu kūdhi gēnā,' bun'āk. Mintak tāharā mahar kathā nāhi sūrit  
*'Babus where gone,' enquired. But they my words not listening-to*  
 naukā chālāt nāgay. Y'āhāy(yāhāy) muī pārtē anhā naukā  
*the-boat plying began. At-this I in-the-water plunging the-boat*  
 dhunnu. Y'āhak nak mājhi ār y'āhak nak dāri tāhārā naukā  
*caught-hold-of. One man boatman and one man oarsman they the-boat*  
 nignā pārayā nāgit utu-putu hit-nāk. Mintak ēi-rūmō kisak bilum hanēk.  
*taking fleeing for attempt made. But in-this-way some delay there-was.*  
 Ēkhnē Bābudēr mājh dui-tā nak ghuiyānāk muī-kē dhan'āk ār  
*Now of-the-Babus among two men returned me caught-hold-of and*  
 char naukārē churi kuritē āsnāk,' buniyāt chihirit nāgay. Tāhar  
*'thief in the-boat stealing to-do came,' saying to-make-noise began. Of-that*  
 ādh-ghamtā par ār dui-tā Bābu y'āhak nak sipāhi sangē ānā,  
*half-an-hour after the-other two Babus one man constable with taking,*  
 muī-kē dhari nigānā phāri-gharak. Muī kisak jānu nāi Mahar  
*mē taking carried-off (to-the)-out-post. I anything know not. My*  
 dash nāi.  
*fault (there)-is-not.*

## MAL-PAHĀRIĀ.

The last variety of Western Bengali is the dialect spoken by the Māl-Pahāriās, a Dravidian tribe which has abandoned its original customs and language, and has become Hinduised. Its present language is a corrupt Bengali, included in which, like flies in amber, we meet, here and there, a stray word of Dravidian birth. According to Mr. Risley, their latest describer, the tribe is probably of common origin with the Mālēs of Rajmahāl, who still speak a Dravidian language. But its members have become so thoroughly Hinduised, and are so shocked at the impure practices of their northern cousins, that they deny all relationship.

The Māl-Pahāriās inhabit the centre portion of the District of the Sonthal Parganas and the adjoining portion of the Birbhum District, but the dialect associated with their name is only reported from the former district. The map opposite p. 59 shows the locality in which it is spoken. The number of speakers is estimated at 12,801. Hitherto, hardly anything was known about the language of this interesting people. From their Dravidian origin, and from the fact that a few words of the meagre vocabulary, which is all that has been available, are Dravidian, it has been provisionally assumed that it belonged to the Dravidian family. The following specimen, for which I am indebted to the Rev. L. O. Skrefsrud of Benagaria, shows, however, that it is merely a corrupt Bengali.

The following are the authorities which I have seen regarding the Māl-Pahāriās :—

BUCHANAN-HAMILTON, Dr FRANCIS, *apud The History, Antiquities, Topography, and Statistics of Eastern India*, by MONTGOMERY MARTIN. London, 1838 There is an account of the tribe on p 126 of Vol II

DALTON, Edward Tute, C.S.I., *Descriptive Ethnology of Bengal*. Calcutta, 1872 Account of the tribe on p 274 Vocabulary, p 302

HUNTER, Sir W W, LL.D, K.C.S.I., *Statistical Account of Bengal*, Vol XIV, Bhāgalpur and the Santāl Parganās London, 1877 Account of the tribe on p 298

RISLEY, H H, C.I.E., *The Tribes and Castes of Bengal*. Calcutta, 1891 Vol. II p 66

The language of the Māl-Pahāriās closely resembles the Khariā-thār spoken in Manbhum, of which examples have just been given. It is not, therefore, necessary to give a full analysis of the various grammatical forms presented in the version of the Parable printed below. The following remarks will be sufficient.

As in Khariā-thār, every *n* becomes cerebralised to *ṅ*, which is strongly pronounced as in Oriyā and Western India. In the Bengali language, the letter *n* has lost its proper pronunciation, and is pronounced like an ordinary dental *n*. Hence a new device has to be coined for representing the true sound of *n*. This is done, in the case of Māl-Pahāriās, by writing the letter *ṅ*, *i.e.*, the letter *n*, with the following vowel nasalised. Whenever this occurs, I have transliterated the whole as *n̄*.

In the conjugation of verbs, the third person singular of the past tense ends in *-ā*, as in *ballā*, he said. The following forms of the Perfect may be noted.—

*kēr̄ṅchha*, I have done.

*dī̄āchhas*, thou hast given

*bāch̄ṅchhaī*, he has survived

The Conjunctive Participle is formed by adding *hēnak*, as in *gutvāt-hēnak*, having collected; *gā̄ē-hēnak*, having gone, and many other instances.

[No. 21.]

## INDO-ARYAN FAMILY:

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT, MĀL-PAHĀRIĀ MIXED SUB-DIALECT.

(SONTHAL PARGANAS)

(The Rev. L. O. Skreftsrud, 1899.)

এক জঁউব দুইট বেটা আছলেক্। উহিয়ার মধ্যে ছট বেটা আপুঁব বোবাক্ বল্ল, ও বোবা, ধনের জাহাব বাখ্বা মুই ভেঁটবো মোখে দে। তাতে উই ঘরকর্না উহিবাক্ বাখ্বা কেবিঁ দিল্। খড়্হে দিনেৎ ছট বেটা সতে গুটিবাইহেনক ছর দেস গেলেক্, আব তাহাবটিন্ নাং ছিনাব্ চাল্ চলন হেনক আপুঁব টাকা কোডি উডিবাই দিলেক্। উই সতে ছাব্খাব্ কেবিকে উহায় দেসে বেজায় আকাল্ হইলেক্, আব উই কঠে পডিৎ লাগলেক্। তখড়্ উই গয়ে হেনক উহায় দেসের এক জঁউ গিরন্তর ভর্স নিল, উহা মাড়্ন্স আপুঁব মাঠে স্খাব চারাইৎ পাঠাই দিল্। পেছু, স্খাবে বে কুণ্ডা খইতা উহাৎহে পেট্ ভবিৎ খজল কিন্তু কেহ নাহাব দিলা। তখড়্ জাগিহেনক বল্ল, মহব বোবার কত মুড়িসেব দরকাব্ হইতে বেসি খইবার আছই, আর মুই হাবটিন্ ভখে মোবিওঁ। মুই উটি হেনক্ আপুঁব বোবাটিন্ জইবোঁ, উহাক্ বল্বো, ও বোবা, মুই সর্গেব বিকদ্ আর তহব ছাম্হৎ পাপ্ কেৰিঁছ, মুই আব তহব বেটা বিখাই জইবাব লেখে নাহাই, মোখে তহর এক জঁউ মুড়িসের মতন বাখ্। পেছু উই উটিহেনক্ আপুঁব বোবাবটিন্ গেলেক্। উই ছবেৎ বহিতে উহার বোবা উহাক্ দেখিৎ ভেট্ল, আব উহার মযা হইলেক্, আব জিংঘাই গয়ে উহার টটিৎ ধরিহেনক উহাক্ চুম্ল। বেটা উহাক্ বল্ল, ও বোবা, মুই সর্গেব বিকদ্ আর তহব ছাম্হৎ পাপ্ কেবিঁছ, মুই আব তহব বেটা বিখাই জইবাব লেখে নাহাই। বোবা আপুঁব্ ভাতুবা-গাব্ বল্ল, হাপ্কেবি সতে হইতে নিক কানি আডিহেনক উহাক্ পিক্কাই দে, উহাব হাতেৎ আংগুট্ আব চেংগেৎ জুতা পিক্কাই দে, আর আম্হি খয়েহেনক আনন্ কেৰিব্, কাবন মহব ইহাই বেটা মৰিঁছেলেক, বার্চিআছই, হারাইছেলেক, ভেটিল্॥

আন উহার বড বেটা মাঠে আছলেক, উই ঘবেব গডি আসিহেনক নাচ্ বাজন্ হুড়লেক্। তখড়্ এক জঁউ ভাতুবাব্ ডাকিহেনক উহাক্ স্খাইল, ইহা গা কি? উই উহাক্ বল্ল, তহব ভাই আসিলেক, আব তহব বোবা বড ভোজ্ তেবার্ কেৰিঁছই, কাবন উই উহাক্ নিখে ভেট্লেক। উই বাগ্ল, ভিত-কিং নাহাই জইৎ খজ্ল, পেছু উহার বোবা বাহিবে গুচাইহেনক উহাক্ খসামদি কেব্ল। উই ঘুবাই-হেনক আপুঁব বোবাক্ বল্ল, দেখ, অত দিন্ মুই তহব কাজ কেৰিঁছ, তহব লুকুম কৰ্খড নাহাই বদ কেবিঁছ, তবু তুম্হি কখড়্ মোখে একট ছাগযেব ছোবাক্ নাহাই দিবাছ্, জেমন মুই মোহব সাংগানগাব নিঁয়ে হাসিনোজা কেবিব্, কিন্তু তহব ইহাই বেটা, জিঁহিঁ বেহিয়াগার সাংগানে তহব ধন খইয়ে কেলাই-ছই, উইহই জেখঁড অন্লেক, তখড়্ তুম্হি উহাব লাগিঁ বড ভোজ্ তেবাব কেব্লে। কিন্তু উই উহাক্ বল্ল, বাছা, তুই নভেগা মহব সাংগানে আছ্, মহব জাহাব তাহাব তহব। কিন্তু আনন্ আব উলসপি কেবি চাহিব, কাবন তহব ইহাই ভাই মৰিঁছেলেক, বাছিবাছই, হাবাই ছেলেক, ভেটিল্।

[No. 21.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT, MĀL-PAHĀRIĀ MIXED SUB-DIALECT.

(SONTHAL PARGANAS.)

## TRANSLITERATION AND TRANSLATION.

*(The Rev. L. O. Skrefsrud, 1899.)*

Ĕk jānar dui-ta bētā āchhlĕk Uɦrār madhvĕ chhata bētā  
*One man's two sons were. Of-them among the-younger son*  
 āpnār bōbā-k ballā, 'Ō bōbā, dhanēr jābhāy bākhṛā mui bhĕtbō  
*his-own father-to said, 'O father, of-the-wealth what share I will-get*  
 mō-khĕ dē.' Tātē ũ gharkarnā ũɦrā-k \* bākhīā kĕrī dīlā.  
*me to gve.' Thereon he the-property them-to division having-made gave.*  
 Tharhĕ dīnēt chhata bētā sabhĕ gutvāi-hĕnak dur dēs  
*A-few in-days the-younger son all having-collected (to)-a-far country*  
 gĕlĕk, ār tābhāy-thīn nāng-chhīnār chāl-chalan hĕnak āpnār tākā  
*went, and there profligate conduct having-done his-own rupees*  
 kōri udīrāi-dīlĕk. Ũi sabhĕ chhār-khār kĕri-kĕ ubāy  
*coivries squandered. He everything dust-(and)-ashes having-made that*  
 dēsē bĕjāy ākāl hālĕk, ār ũi kashtai paıt lāglĕk  
*in-country severe famine became, and he in-distress to-fall began*  
 Takhan ũi gāĕhĕ-hĕnak ubāy dēsēr ĕk jān girastar bharsa  
*Then he having-gone that of-country a person of-farmer refuge*  
 nilā. Uhā manus āpnār māthĕ suār chārāt pāthāi-dīlā. Pĕchhu,  
*took. That man his-own in-field swine to-feed sent-(him). Afterwards,*  
 suāiē jĕ kundā khaitā, ubāt-hĕ pĕt bhārīt khaĵlā,  
*the-swine what husks used-to-eat, with-them the-belly to-fill he-wished,*  
 kīnta kĕha nābhāy dīlā Takhan jāgi-hĕnak ballā, 'mahar  
*but anyone not gave. Then having-come-to-his-senses he-said, 'my*  
 bōbār kata munisēr darkār haitĕ bĕsi khaibār āchhāi,  
*father's how-many servants' sufficient than more for-eating is,*  
 ār mui bhāy-thīn bhakĕ mōriō. Mui ũthi-hĕnak āpnār bōbā-thīn  
*and I here in-hunger die. I having-arisen my-own father-near*  
 jāibō, ubā-k balbō, "Ō bōbā, mui sargēr birūd ār tahar  
*will-go, him-to I-will-say, "O father, I of-heaven against and of-thee*  
 chhāmhut pāp kĕrĕchha. Mui ār tahar bētā bīkhāi-jāibār  
*before sin have-done. I any-more thy son of-being-called*  
 lĕkhĕ nāh Mō-khĕ tahar ĕk jān munisēr matan rākh."'  
*in-consideration am not. Me thy one person servant's like keep.'"*



Pēchhu ūi uṣhi-hēnak apnār bōbīr-thin gīl̄k. Ūi durā  
*Afterwards he having-arisen his-own father's-nearby went He at-a-distance*  
 rahitē uḥār bōbā uḥā-k dēkhit bhētī, ār uḥār mayā  
*in-remaining his father him seeing met, and of-him compassion*  
 haik̄k, ār jingghūi gāṛ, uḥār tatit dhari-hēnak, uḥā-k  
*became, and running going his on-neck having-caught-(him), in*  
 chumlā. Bētī uḥā-k ballā, 'O bōbī, mui arṣār birād ār  
*kissed The-son him-to said, 'O father, I of-heaven against and*  
 tahar chhāmbut pāp kēṛichha Mui ār tahar Bētī bhūḥā-jabār  
*of-thee before sin have-done I any-more thy son of-being-called*  
 lēkhē ' nīhūi' Bōbī apnār bhūtā-ṣīl ballā, 'hēpt-ḥā  
*in-consideration on-not' The-father his-own account-to said, 'quickly*  
 sabhē hauē nika (pronounced nika) hīn an-hēnak uḥā-k  
*all than good clothes having-brought him-to*  
 pindhā-dē; uḥār hātē ānggut ār ānggut jūtī pindhā-dē; ār  
*clothe; his on-hard ring and on-foot shoe put-on, and*  
 āmbi khaṛ-hēnak ānand kēṛib; kīran mahar ihōi hētā marichhēṛ,  
*(let)-us having-eaten rejoicing make; because my this son had-died,*  
 bhīchhāchhā; hīrachhēṛk, bhētī  
*has-survived, had-been-lost, was found'*

Ār uḥār bada bētī mōthē iḥhīl. Ūi gharē gadi  
*And his b.g son in-the-field was. He of-the-house near*  
 āsi-hēnak nīch bājan sunl̄k. Tāḥar ṛk jīn bhūtā-ḥā-k  
*having-come dancing music heard. Then one person servant-to*  
 dāki-hēnak uḥā-k sudhūlī, 'uḥ-gī hī?' Ūi uḥā-k lallī, 'tahar  
*having-called him-to he-enquired, 'these what?' He him-to said, 'thy*  
 bhāi āsilek, ār tahar bōbī bada bhōj tēṛ kēṛichhā; kīran  
*brother came, and thy father great dinner ready has-made, because*  
 ūi uḥā-k nikhē bhētīk' Ūi rāghā, bhutarit nāhūi jāit  
*he him in-good-condition met.' He was-woth, inside not to-go*  
 khajlā Pēchhu uḥār bōbā bāhirē guchāi-hēnak uḥā-k  
*he-wished. Afterwards his father outside having-emerged him-to*  
 khasājadi kēṛlā. Ūi gharāi-hēnak apnār bōbī-k ballā, 'dēkh,  
*entreaties made He having-replied his-own father-to said, 'see,*  
 ata din mui tahar kāj kēṛichha; tahar hukum kakhan nāhūi  
*so-many days I thy works have-done; thy order ever not*  
 rad kēṛichha; tabu tumhī kakhan mō-khē ḥk-ta chhāgāṛ  
*reversed I-have-made; nevertheless thou ever me-to a-single goat's*  
 chōṛā-k nāhūi diṛāchhas, jēman mui mōhar sānggān-gār nīṛē  
*kid not hast-given, that I my companions-of with*

hāsi-mōjā                      kērib.                      Kinta                      tahar                      ihāi                      bētā,                      jīhī                      bēhīā-gār  
*laughter-enjoyment                      may-make.                      But                      thy                      this                      son,                      who                      of-harlots*  
 sānggānē                      tahar                      dhan                      khaiṣṣ                      phēlāichhāi,                      ūhū                      jēkhan                      aslēk,  
*in company                      thy                      wealth                      having-eaten                      has-thrown-away,                      he                      when                      came,*  
 takhan                      tumhī                      uhār                      lāgī                      bada                      bhōj                      tēār                      kērlē'                      Kinta  
*then                      thou                      of-him                      for-the-sake                      great                      dinner                      ready                      madest.'                      But*  
 ūi                      uhā-k                      ballā,                      'bāchhā,                      tui                      sabbē-gā                      mahar                      sānggānē                      āchhas,  
*he                      him-to                      said,                      'son,                      thou                      always                      my                      in-company                      art,*  
 mahar                      jāhāy,                      tāhāy                      tahar.                      Kinta                      ānand                      ār                      ulasathi                      kēri  
*mine                      whatever,                      that-even                      thine.                      But                      rejoicing                      and                      exultation                      to-make*  
 chāhīā,                      kāran                      tahar                      ihāi                      bhāi                      marīchhēlēk,                      bāchhīāchhāi,                      hārāichhēlēk,  
*is-right,                      because                      thy                      this                      brother                      had-died,                      has-survived ;                      had-been-lost,*  
 bhētīl'  
*was found.'*



### III.—SOUTH-WESTERN BENGALI.

This dialect is spoken in Central Midnapore. It is bounded on the east and north by the Standard dialect spoken in those portions of the District, and on the south and west by the Oriyā of Midnapore and of Mayūrbhanja. It touches the sea in the Nandigrām Thana. It covers a small area, and might almost be classed as a mixed sub-dialect of Standard Bengali and Oriyā. It differs considerably, however, from both languages, and possesses peculiarities of its own which entitle it to be classed as an independent dialect, and not as a mere mixture.

It is spoken by 346,502 people.

I am indebted for the following account of the languages of Midnapore to a note which has been furnished to me by Babu Krishna Kishor Acharji, the Secretary of the Midnapore District Board. Three main languages are spoken in this District, namely, Bengali, Oriyā, and Santālī. The last is a tribal language, and not a local one. It is spoken by the Santāls of the west of the District in Thanas Dantan, Gopiballabhpur, Jhargaon, and Binpur. The other inhabitants of these thanas speak a corrupt Oriyā. Oriyā is also spoken in the southern portion of the thana of Narayangarh, and in the Sub-Division of Contai in the south of the District.

In the rest of the District the language is Bengali. The boundary between Bengali and Oriyā is not capable of accurate definition. On each side of the border-line above indicated, there is a mixed dialect which may be styled either bad Bengali or bad Oriyā. In the north and east of the District there is spoken a tolerably pure Bengali belonging to the Standard dialect. The members of the Kaibarīta caste speak the curious dialect which I have named South-Western Bengali; and they are so numerous in the centre of the District and in the west of the Tamuk Sub-Division, that their language must be considered the main language of the tract.

The following is the Kaibarīta population in the area referred to:—

	Name of Thana.	Population.
Sadr Sub-Division	Midnapore (South of Thana)	6,592
	Dabra (South of Thana)	23,613
	Sabang (Do)	121,770
	Narayangarh (North)	18,751
Tamuk Sub-Division	Panskura (West)	75,542
	Tamuk (Do)	57,730
	Nandigrām (Do)	42,433
<b>TOTAL</b>		<b>346,502</b>

This may be taken as the population speaking South-Western Bengali. It should be observed that the dialect of Nandigrām, mentioned above, is a mixed one, and partakes of the nature of the Standard Bengali spoken in the rest of the Tamuk Sub-Division.

The boundary between South-Western Bengali and Oriyā may be taken to be the River Kaighai, where it passes through the Narayangarh Thana. This river, also named here the Halāi, continues to be the language boundary and becomes the Northern

boundary of the Contai Sub-Division. On the east of the Contai Sub-Division the dialect lies, in Thana Nandigram, between that Sub-Division and the River Haldi, which here falls into the sea. The annexed map shows roughly where this South-Western Bengali is spoken. It also covers the ground where Bengali, Oriyā, and Bibārī all three meet, and shows, so far as a map can show by definite lines, a state of affairs which is essentially indefinite, the common boundaries of these three languages in this locality.

The dialect of Bengali spoken in the north and east of the District, as already stated, belongs to the Central or Standard dialect. In the extreme north, however, near Garhbeta and Salbani, it shades into the form of the Western dialect spoken in Bankura. Elsewhere, too, there are slight local variations which do not require illustration.

The Oriyā spoken along the border line of Bengali, is, as already said, much mixed with that language. Moreover, the form of that language which is spoken in Thanas Dantan, Gopiballabhpur, Jhargaon, and Binpur is considerably leavened with words borrowed from the Santālī of the tribes living in that neighbourhood.

Regarding the Kaibarttas of Midnapore, reference may be made to Mr. Risley's Tribes and Castes of Bengal, and to the account of the tribe given in pages 54 and 55 of the Statistical Account of the District. According to a local tradition which is not mentioned in either of these works, their original home was on the banks of the Sarju, in Oudh, a sufficiently improbable claim to respectability of race, which is not borne out by the caste-statistics of that Province. They appear to have been a non-Aryan race and to have entered Midnapore from Orissa, and it is certain that they conquered the district by force of arms. They now form more than thirty per cent of the whole population of the District, being strongest, as explained above, in Thana Sabang, while most of them are found south of the River Kasai. They founded several great families most of which have since died away, but the Rājā of Tamruk is still a member of the caste. One of their leaders became Rājā of Sujamuta, and his last lineal descendant died some years ago, after running through the splendid patrimony which he had inherited. The defeat of the Rājā of Mainā by the Kaibarttas at the time of their original invasion of the District is the subject of a local poem, once very popular, but now seldom read.

The history of their arrival in the District accounts for the very peculiar character of the dialect of Bengali spoken by them. Probably originally owning some non-Aryan language, they arrived in Midnapore speaking a corrupt patois of Oriyā, and on this as a basis, they have built the dialect of Bengali which they speak in their present home.

As might be expected, the dialect is strongly influenced by Oriyā. For instance, the word *pō*, a son, is much more used in that language than in Bengali. The word *sāiṅō*, younger, is for the Oriyā *sāna*, *ḡau-sau*, every one, is Oriyā for Bengali *ḡē-sē parāh*, again, is low Oriyā for a 'son.' The colloquial Oriyā forms its ablative by adding *u*, thus *gharu*, from a house; so also we have in these specimens words like *māḡhu*, from among, *sē-thinu*, from that place. The plural of Oriyā nouns is formed by adding the syllable *māna*. With this may be compared—

<i>chākarmankē</i> , to the servants,	corresponding to the Oriyā	<i>chākaramānanku</i> .
<i>kasbimankār</i> , of harlots	”	<i>kasbīmānankar</i> .
<i>mōrmankār</i> , of us	”	<i>mōmānankar</i> (vulgar).
<i>āmānnahē</i> , to us	”	<i>ambhamānanku</i> .





The root *thā*, meaning 'to be,' does not occur in Standard Bengali, but is found in Oriyā. So we find a root *thā* in these specimens, viz., in—

*thāya*, he remains or they remain, corresponding to 'Oriyā, *thāē*, he remains.

*thāmi*, I was " " *thāli*.

*thāila*, he was, or they were, " " *thāilā*

*thāitē*, lasting " " *thāitē*

The first person singular of the past tense in 'Oriyā' ends in *i*, and the second person in *u*, thus *kali*, I did; *kalu*, thou didst. So also we have in these specimens *thāmi*, I was, *kōllu*, thou didst.

The conjunctive participle in 'Oriyā' ends in *i*, thus *dēkhi*, having seen. So we have here words like *jā-ni*, not having gone

Besides the above the following peculiarities may be mentioned:—

(I) Pronunciation.—*A* is frequently written and pronounced as *ō* or *o*. Thus we have *korā* for *kariyā*, having done; *cholā*, for *chaliyā*, having gone, *dhora* for *dhariyā*, having held; *hol'a* (pron. *hollō*) for *haila*, he became, *tōkhu* for *takhan*, then; *mōtu*, for *matē*, like.

The vowel *ē* is frequently written *ā*, pronounced *ā* (like the *ā* in 'hat'). Thus *gēla*, he went, becomes *gāla*, pronounced *gālō*; *dēkhitē*, to see, becomes *d'āktē*, pronounced *dāktē*, *chhēlē*, the young of any animal, becomes *chh'ālā*, pronounced *chhāllā*.

There is, in fact, a tendency even for *ā* to become this *ā* (*ā*). Thus *rāgiyā*, being angry, becomes *rāgā*, pronounced *rāggā*

As usual, *āi* becomes *ē*, and is so written. Thus *khāila*, he ate, becomes *khēla*. This *ē* again becomes *ā*, as above, so that we have *pāila*, he got, becoming first *pēla*, and then *pāla* (pron. *pālō*).

The vowel *i* between two consonants is frequently elided, and the first consonant is assimilated to the second. Thus *parila*, he fell, becomes *palla* (pron. *pōllō*); *karila*, he did, becomes *kalla*; *karitē*, to do, becomes *kattē*; *lāgila*, he began, becomes *lāgla*. Similarly *hāila*, he was, becomes *hala* or *hol'a*. This, it may be noted, is also common in Oriyā. If, however, the second consonant is *y*, the first consonant is not assimilated. Thus for *kariyā*, having gone, we have *korā*; for *rāgiyā*, being angry, becomes *rāgā* (*rāggā*).

There is a constant tendency to make a word, which properly ends in *a*, end in *i*. Thus *mādhur'a*, sweetness, becomes *mādhuri*; *bāk'a*, a word, becomes *bāki*; (pron. *bākkī*), *nit'a*, continual, becomes *litti* (see below) (here the word is spelled as pronounced).

As regards consonants, there is a steady tendency to double them when they are medial, and the accent falls on the preceding syllable. Thus for *phūkā*, squandering, we have *phukkā*, for *bara*, great, we have *badḍa*, for *thēkiyā*, having appointed, *thekki*, for *bhōkē*, hunger, *bhokkē*, for *thākur*, God, *thākkur*; for *śital*, cold, *śittōl*, for *majhār*, pleasant, *majhjar*; and many others. Note also, in this connexion, the word *saggal*, all, for *sakal*

There is a tendency to disaspiration. Thus *kāch*, near, for *kāchhē*, *d'āktē* (*dāktē*), for *dēkhitē*, *gar* for *gaḥ*, a fort. In *hāblās* for *abhālash*, the *bh* has been disaspirated, and the aspiration transferred to the commencement of the word. A medial *h* is liable



to elision, thus *kaïla* for *kahila*, he said; *kaïba*, for *kahiba*, I shall say; *chäïla*, for *chähila*, he wished.

On the other hand *p* is aspirated in *bäp̄hu*, for *bäp*, a father.

As in Oriyā, initial *n* is very often changed to *l*. Thus we have *lijēr*, for *nijer*, of one's own; *laya*, for *nay*, I am not; *l'āy* for *n'āy*, like; *lāch* for *nāch*, dancing; *litti* (see above) for *nit'a*, continual; *Lārān-gaṛēr Lallārān*, Nara-nārāyan of Nārāyan-gaṛh.

(II) In the declension of Nouns, allusion has been already made to the Oriyā ablative in *u*, in words like *mājhu*, from among; *sēthinū*, from there. There is a locative in *i* in words like *ekkāthi*, in one place; *pāthlāli*, in the school. A termination of the genitive is *kār* in words like *lokkār*, of a man; *tānnēkār* or *tānnākār*, of them. The corresponding termination in Oriyā is *kara*, which is only used in the plural.

(III) Several irregular forms of the Pronouns have been noted. These are *mi*, the old singular 'I'; from this we have, *mō-kē*, to me; *mōr*, my; *mōnnē*, we; and *mōrhē*, our; *mōrmankār*, of us. From the regular *āmi*, we have a dative plural, *āmānnakē*, to us. The series for the second person is not so complete, but we have *tui* (old singular), thou (used with a verb in the singular); *tū*, thou (honorific, used with a verb in the plural); and a curious form *tan*, meaning 'thy.' For the third person we have *tān* (honorific), his; *tānnē*, they, and *tānnēkār* as well as *tānnākār*, of them.

With regard to Verbs, a peculiar negative suffix *ni* or *nika*, must first be mentioned. It occurs in words like, *jān-ni*, not having gone; *haya-ni*, it is not; *dichha-ni*, thou hast not given; *pēli-ni*, I did not disregard; *dila-nika*, he did not give; *jānchhu-nika*, do you not know; *chäïla-nika*, he did not wish.

In the conjugation of verbs, the personal terminations used are, as already pointed out, those of Oriyā.

As regards conjugation, the Present is regular. The Present definite is contracted from the standard form. Thus *jānchhu*, you know, for *jānitēchha*. But more usually an entirely different form is adopted, in which the auxiliary is formed from a base *tha*. Thus we have—

*kari-thi*, I am doing.  
*jāu-thu*, thou art going.  
*khābāya-tha*, you are feeding.  
*haya-thē*, he is.

As examples of the Past tense may be quoted—

*thān-ni*, I was, standard, *chhilām*, Oriyā *thili*.  
*pān*, I got, „ *pāilām*.  
*pori*, I fell, „ *parilām*.  
*kollu*, thou didst, standard, *karilē*.  
*g'ālu*, thou wentest, „ *gēlē*.  
*baslu*, thou didst sit, „ *basilē*.  
*kalla* (pron. *kollō*), he made, „ *karila*.  
*hol'a* (pron. *hollō*), he was, „ *haïla*.

Of the Perfect, which is also extremely contracted, I quote the following examples. It will be noted that the *chh* is sometimes doubled, and is sometimes not—

*kaokchhi* (1st specimen), } I have made, standard, *kariyāchhi*.  
*koachhi* (3rd specimen), }

*pāchhi*, I have got, standard, *pāyāchhi*.  
*dichha-(ni)*, you have (not) given (pl.) standard *dyāchha (nā)*.  
*dichhē*, he has given „ *dyāchhē*.

Note the form *āssan* (for *āstyāchhēn*), he has come.

As examples of the Pluperfect may be quoted—

*kochchhni*, I had done, standard, *karvyāchhīlām*.  
*g'āchhla* (pron *gāchhlō*), „ *gyāchhila*.

Of the future, the following are examples.—

*kaiba* (pron *kōibō*), I shall say, standard, *kōhība*.  
*chhārbō-(ni)*, I will (not) desert, „ *ohhāriba nā*.  
*korbn*, he will do, „ *karbēn*.  
*habē*, he will be, „ *harbē*.

Causal verbs are formed by adding *bā* to the root Thus—

*khābāya-tha*, you are feeding, standard, *khāōyārtēchha*.  
*pābārlu*, thou didst cause to get, „ *pāōyārlu*.

The first specimen is the Parable of the Prodigal Son.

[No. 22.]

## INDO-ARYAN FAMILY,

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICT.)

এক বোম্বার চুলি পো খাইল। আফশার মাত পোজা পো বিবেক শব্দে বঙ্গ বাবুকে! বিবেক আশৈব যে খাঁজি মুই পাব সেটা মোকে দ্যা। সে প্রকাশ্যে মাত পিবে খাঁজি কোয়া পি। জোং দিন মট নি বোজা পো স্বচ্ছা প্রতি বিখা বোং দ্যর এপ খাঁজে কোয়া পাব। সেই যে আবুতা পক্ষাপত্র কোয়া লিখেব বিবে-আশৈ একা-বনে দুখ-প্যাচ। কাংবে তার স্বচ্ছা দুমাইল সেই এক বজ্ঞ আশাৎ পর। আর তার বজ্ঞ চা. বোয়া। ছোম্ব সে সেট খাঁজ এক মোলাৎ হয়ে মায়া দূত শুক্। সে তাতে বিবেক পোজা ছুঞ্জে মোর জমাতে সৈতি লি। মোর যে পুঁস মাতন আবুট সে মায়া সেটি পজা কস্তে মন্বাস বঙ্গ, বৈ ওবে শিখনিক। কাংবে চাভা তার সাত জঙ্গ সে বইও, মোর বাবুর পাশে কস্ত পরমা খাউকা চাবর বক্ষর কস্ত মাগ্গে পোয়াগ্গে মুই এটি কোকে মরিচি। মুই এটি মোর বাবুর পাশে মায়া উঁকৈ কৈব বাবুকে ঠাবুরের চান্দু আর হোমার চান্দু বস্ত পাছা কোছিনি, মুই আর হোম পোর বশ্টি লয়। মোকে মুই হোর দরমা-পাউকা চাবুরের মায়া পু। সেইমু সে তার বাবুর পাশে পো। জোংদম্ব তার বাপ তাকে দ্যাতে প্যায়া তার বজ্ঞ মাতা হয়। ধার্যা মায়া তার মনা জেউটি খোয়া তার চুম পো। তংবা তার পো বইল, বাবুকে মুই ঠাকুরের চান্দু আর হোর চান্দু বস্ত পাছা বক্তি। মুই আর হোর পোর বশ্টি লয়। মোকে মুই হোর দরমা-পাউকা চাবুরের মোহ পু। তার বাপ চাবরমনকে বইল মই-বোকা একবন্ আছা নুগা আছা এ্যাবে শিন্ডে সে আর হাতে একটা মুনি, পায়ে এক-কোভা দুতা পোয়া দ্যা। আর মোকে খেয়ে দেয়ে পোস বরি। আন্বনিক মুই মোর মনা পোকে জেঁতা পানি, হারাধন ফির্যা পানি। বোলা ভানে পোস বস্ত লাগল ॥

তার বড় পো বিলে খাইল। সেটিমু বয়ের কাচ্ উভিব আস্যা লাচ গীত হুগ্গে শুন্তে প্যাল। তোখ্ন একলোক চাবরবে জাব্যা ভানাস্ন্ ইগা ফি হুগ্গে রে? সে তাবে বৈল তন্ ভাই আদস্ন্ তন্ ভাই ভালয় ভালয় ফির্যা আস্ন্সন ভাই তন বাপ লোবজন খাবায়ঠে চাবায়ঠে। সে হ্যাগা বর মালতে চাইলনিব। তাউ তার বাপ বাবে আস্যা তাকে থান্দুন্ বস্ত লাগল। সে তার বাপকে এউ জবাব ক্ব মুই অস্ত কাল তন্ থিজমেৎ করিঠি ববু তন্ বখা পেলিনি ডকেদা কবু মুকে গটে বশ ছালা দিহনি যে মুই মোর হামজুদিব লোকে ল্যা খোস বনি। আন তন যে পো বস্বিমনবাব মাতে পজা তোমার হুন্চা বিবে ঐরাণে লিছে সেই পো বন আন্তে তনি তুই লোবজন খাবায়ঠ। সে কইল বাঘু তুই বেবেবোর মোর সাথে এঁহু আছ; মোর স্তম্ভাত তোক। মোরমনকার খোন আহ্লাদ করা গব-উচিত হয়নি। হোর ভাইকে জেঁতা পাছি। হারি গ্যাছল ফির্যা পাছি ॥

[No. 22.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-WESTERN DIALECT.

(MIDNAPURĒ DISTRICT.)

Ēk lokkār duttā pō thāula. Tānnēkār mājhu kōch'ā pō lijēr  
*A man-of two sons were. Them-of from-among younger son his-own*  
 bāphu-kē balla, 'bāphu hē, bishai-āsair jē bāti mui pāba sē-tā mō-kē  
*father-to said, 'O-father, property-of what share I shall-get that me-to*  
 d'ā.' Sē tānnākār mājhu bishai bāti kor'ā dila. Bhōt din  
*give.' He them-of from among property division doing gave. Many days*  
 jāy-nī koch'ā pō sumoh'ā guti liyā bhōt-dūrē ēk  
*not-having-gone younger son all collecting taking great-distance-at one*  
 gāyē chol'ā g'āla (gālō). Sēthi sē ākuttā khachchāpatar kor'ā  
*village-to having departed went. There he much expenditure doing*  
 ljēr bishai-āshai ekkā-damē phukka-p'ālla. J'ātkē tār sumoh'ā phurāla, sēthi  
*his-own property altogether squandered. When his all was-spent, there*  
 ēk badda ākāl palla. Ār tār badda dukh hol'ā. Tōkhnū sē sēu  
*a great famine fell. And his great distress was. Then he that*  
 gār ēk lokkār d'arē jāy'ā mūr gujla Sē tāk-kē ljēr por'ā  
*village-of a man-of door-to going head put-in. He him-to his-own fallow*  
 bhūñē sōr checharātē thēkki dila Sōr jē tūsh khātan  
*field-in swine to-feed having-appointed gave (did). Swine what husks were-eating*  
 tāku-u sē khāy'ā pēt patā kattē hāblās kalla; kai tā-kē dila-nika.  
*that-even he eating belly fill to-do wish did, anyone him-to gave-not*  
 J'ātkē ch'ātā tār jīār udla sē kāila, 'Mōr bāphur pāsē  
*When being-awakened his sense arose he said, 'My father-of side-to (near)*  
 katta darmā khāukā chākar laphar kata khāya-thē  
*how many wage eating servant (and) slave how much are-eating (and)*  
 pēlāyā-thē, mui ēthi bhokkē mari-thi Mui ēthinu mōr  
*throwing away (wasting), I here (of) hunger am dying. I from-here my*  
 bāphur pāsē jāy'ā tā-kē kaiba, "bāphu-hē, thākkurēr chhāmu ār  
*father-of side-to going him-to will say, "O-father, God-of front and*  
 tōmār chhāmu katta pātak kochchhini. Mui ār tōr pōr  
*thy front how much sin I did. I more thy son-of*  
 jaggi laya, mō-kē tu tōr darmā-khāukā ohākarēr l'āy push ""  
*worthy not, me-to thou thy wage-eating servant-of like support." "*  
 Sēthinu sē tār bāphur pās-kē g'āla (gālō). Bhōt-dunnu  
*From-the he his father-of side-to went. From-great-distance*

tār bāp tā-kē d'āktē p'āyā, tār baddā mādrā hala. Dhāy'ā  
*his father him-to to-see getting, his great compassion was. Running*  
 jāyā tār galā jēritti dhōr'ā tār chum khēla. Tatbā tār pō  
*going his neck embracing holding his kiss etc. Then his son*  
 kaīla, 'bāphu-hē, Mui thākkurēr chhāmu ār tōr chhāmu katta pātak  
*said, 'O-father, I God-of front and thy front much sin*  
 kachchhi. Mui ār tōr pōr jāggi laya. Mō-kē tui tōr  
*have-done. I no more thy son-of worthy not. Me-to thou thy*  
 darmā-khāukā chākarēr mōtu push.' Tār bāp chākar-man-kē kaīla,  
*wage-eating servant-of like support.' His father servants-to said,*  
 'mat-kor'ā. ēkkhan āchchhā lugā ān'ā, e'ā-kē pintē dē, ār  
*'haste-doing (soon) one picce good cloth bringing, him-to to-put-on give, and*  
 hātē ēk-tā mudī, pāya ēk-jōrā jutā por'ā d'ā. Āya mōnnē  
*hand-to a ring, feet-to one-pair shoes having put-on give Come (let) us*  
 khēyē-dēyē kbōs kari. Jānchhu-nika mui mōr marā pō-kē jētā pāni;  
*eating pleasure do Know-you-not I my dead son-to alive I-got;*  
 bārā-dhan phir'ā pāni' Bol'ā tannē khōs kattē lāgla.  
*lost-wealth back got.' Saying (this) they merry-making to-do began.*

Tār bara pō bilē thāila. Sēthinu gharēr kāch tarik ās'ā  
*His elder son field-in was. From there house-of near up-to coming*  
 lāch git haya-thē śuntē p'āla. Tōkhnu ēk-lōk  
*dancing singing (are)-going-on to-hear got. Immediately a (one-man)*  
 chākar-kē d'āk'ā tālasla 'igā ki haya-thē-rē?' Sē tā-kē kaīla, 'tan  
*servant-to calling he enquired 'this what (is) going on?' He him-to said, 'thy*  
 bhāi āssan, tan bhāi bhālaya-bhālaya phir'ā āssan, tāi tan  
*brother has-come, thy brother well-well back has-come, therefore thy*  
 bāp lōk-jan khābāya-thē-dābāya-thē. Sē r'āg'ā ghar sādātē chāila-nika.  
*father men is-feeding. He being-angry house to-enter wanted-not.*

Tāu tār bāp bārē ās'ā tā-kē thām-thum kattē lāgla. Sē  
*Therefore his father outside coming him-to pacification to-do began. He*  
 tār bāp-kē ēu jābāb kalla, 'Mui atta kāl tan khijmat kari-thi,  
*his father-to this answer made, 'I so-long time thy service am-doing,*  
 kabbhu tan kathā pēli-ni; tabbō kabbhu mō-kē  
*at-any-time thy word disregarded-not; still at-any-time me-to*  
 gatē badā chh'āl'ā dichha-ni, jē mui mōr ham-jullir-lok-kē  
*one-single goat young thou-hast-given-not, that I my associate-people-to*  
 lay'ā khōs kari. Ār tan jē pō kasbi-man-kār sātē  
*taking pleasure may do. And thy what son prostitutes with*  
 par'ā tōmār sunchā bishai airānē dichhē, sēi pō ghar  
*having-fallen thy all property ruin-to has-given, that (same) son house*  
 āstē tanni tūi lōk-jan khābāya-tha.' Sē kaīla, 'bāphu, tui bērēbbōr  
*on-coming immediately thou men art-feeding.' He said, 'O son, thou always*

mōr sātē ēthu āchhu; mōr sumchā ta, tōr-u. Mōr man-kār khōs-āhlād  
*my with here art; my all-(property)-indeed thine-also Of-us pleasure*  
 karā gar-uchit haya-ni, tōr bhāi-kē jētā pāchhi, hāri g'āchhla phirā  
*to-do improper is-not, thy brother-to alive I-have-got; lost went (was) back*  
 pāchhi.  
*I-have-got.*

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The next specimen is a folk-song in the same dialect. It refers to the departure of Krishna from Vrindāvana for Mathurā, in order to slay the demon Kamsa. The speaker is supposed to be Krishna's elder brother Bala-rāma. This occurred in the Dvāpara or third age of the world, and in the preceding, or Trēta, age, Krishna had also been incarnate as Rāma-chandra and Bala-rāma as Rāma-chandra's younger brother Lakshmana. In the war between Rāma-chandra and Rāvana, Lakshmana had been dangerously wounded by a celebrated weapon named the *śakti*-spear. He was only revived by Hanumān bringing him a magic root. This is what is referred to in the fourth verse. It will be understood that Krishna is believed, like Rāma-chandra, to have been an incarnation of the Supreme Deity, Vishnu. Before his birth his mother was imprisoned by Kamsa, in order to kill the infant directly he was born. The child was saved by a miracle. In the last verse, Krishna is represented as placing his own mother in prison. As the supreme ruler of the universe, he was responsible for what occurred.

[ No. 23.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICT.)

হায় কি কোল্লুরে বিষ্ঠ কাইকে গ্যানু।  
 কিস-কে আছু ভুঁবে পড্যা লিহাৎ কি বাউঠু রে ছাড্যা।  
 বৃন্দাবন কি কাঁকা করে বসলু।  
 মুই তেত্তাবুগ্গে লইখন থাইনি শক্তিশেলে যৎবা পোড়নি।  
 তৎবা কান্দ্যা অর্ঘট পর্ঘট হৈলু।  
 এ যুগ্গে হয্যা কনৈষ্ঠ মোকে কোল্লুরে তোর জ্যেষ্ঠ।  
 তাইকি কিষ্ঠ ই কষ্ঠ পাবাইলু।  
 জনম নিলু যাব ওদরে রাখলু।  
 তাকে কারাগ্গারে ও তার ছান্তিব উপ্রে পাখ্খর চাপ্যা দিলু ॥

## TRANSLITERATION AND TRANSLATION.

Hāya, ki kōllu-rē Kishta kâi-kē g'ālu.

*Alas, what hast-thou-done-O, O Krishna where-to art-thou-gone.*

Kis-kē āchhu bhūyē par'ā. Lihāt ki jāu-thu-rē

*What-for art-thou ground-on lying. Is-it-certain what (that) art-thou-going-C,*

*chhār'ā.*

*having-left (us)*

Brindāban ki phākkā karē baslu.

*Brindāvana what empty making hast-thou-sat.*

Mui tētta-juggē Laikhan thāini, śaktiśēlē jatbā porni.

*I in-the-Trēta-yuga Lakshmana was, by-the-śakti-spear when (I) fell.*

Tatbā kānd'ā arghat-parghat haīlu.

*At-that-time weeping inconsolable thou-wert.*

Ē juggē hay'ā kanēshtha mō-ke kōllu-rē tōr jēshtha.

*This age-in being younger me-to madest-thou-O thy elder.*

Tāi-ki Kishta, i kashta pābāilu.

*Is-it-for-this, O-Krishna, this suffering thou-madest-me-get.*

Janam nilu jār ōdarē rākhlu,

*Birth thou-tookest whose womb-in thou-hast-kept,*

Tā-ke kārāggārē, ō tār chhāttir uprē pāththar chāp'ā dilu.

*Her prison-in, and her breast-of upon stone pressing thou-hast-given.*

## FREE TRANSLATION OF THE FOREGOING.

1. Alas, what hast thou done, O Krishna ? Where hast thou gone ?
- 2 Why art thou lying on the ground ? Is it certain that thou art going to leave us ?
3. Why art thou making Vrindāvana a desert ?
- 4 In the Trēta age I was Lakshmana. When I fell struck by the *śakti*-spear,
- 5 Thou didst weep and wast inconsolable.
- 6 In this, Dvāpara, age thou art the younger, and hast made me the elder.
- 7 Is it for this reason, O Krishna, that thou makest me to bear all this sorrow ?
- 8 & 9 Thou hast put her in prison in whose womb thou wast conceived, and hast placed upon her breast a stone.

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The next specimen is an account of a good boy in the same dialect.



## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICT)

লারানগডেব লল্লাবান্ বাবুব সান্তো পো সোবিন্দি বাবুজি ঙ্গন নবন্ধার লোক। বন্থু হান্সী তন্থু হন্থা আর সম্শীতোল। বছব চোদ্দ পন্থু উম্মোর হবে এক নইবে এন্থু নাধুবি্য বে চাবল্লবব আইপোডশী-নাইপোডশী আবা সঞ্চু লোক তাঁন ভোবিস্তার কথা শুন্তা বত ভারিপ বস্তে থায। মুঁবে একটা বোলা উটফর কি কাকটা কাক্চা বাক্য নাই। মোর্হে লিতাই সান্তে ইকীলা থাবান ঙ্গন চালনেল এগ্গলা একনলা একাঠি খাবাদাবা সওবা বুস্যা করন্থ আর লিত্তি লিত্তি বোঁবপান পাঠশালি পুঁথি গাইতে নান। শুন্তে পাবা যায এউ সম্বছব চৈৎ মাসে নাকি নেতুনপুবে সাইবেব ছানুকে বায্যা ইস্তাহান দিয়া আইস্যা বুস্পানিব বরে চাক্রি কোবিবিন। যৌ সৌ কয তাঁন ঙ্গন উচ্চা পাব্যা হবে আনান্কে তাঁন না বলেন বে মোব তু গাইতে খাইতে মুই কব্ভু পডাক্কে বিভুঁই ছাডবোনি। মোর কি নাই? বাটবে অস্ত সগ্গল? কালাগ্যা অস্ত আবাদ কোচ্ছি? মোর জাণ্টনানি চাক্রি বান নাই আপ্পা বাব ধ্যাযা ধাপ্যা বার মোর বুস্যা থাব্যা ভের কি হবে চাক্রি বাক্রি বরে বুস্যা ছবাটি চাব কোলে লাগ্যা ভোঁৎ ॥

## TRANSLITERATION AND TRANSLATION.

Lārān-garēr      Lallārān      Bābur sān'ō      pō      Sōrindi Bābu-ti<sup>1</sup>      khūm  
*Nārāyan-garh-of*      *Nara-nārāyan*      *Bābu-of*      *younger*      *son*      *Sauēndra*      *Bābu*      *very*  
majjhār      lōk.      Ĵamnu      hāmsi      tamnu      halsā      ār      samsittōl  
*charming.*      *person.*      *As*      *charming*      *so*      *open-hearted*      *and*      *of-equable-temper*  
Bachhar      chōdda      pandra      ummōr      hābē.      Ēru      maidhē      ēmnu  
*Year*      *fourteen*      *fifteen*      *age*      *will-be (is probably).*      *This (time)*      *within*      *so*  
mādhuj'i      jē      chākallafar,      āiporsī-sāiporsī      ārā      sañchu      lōk      tān  
*good-natured,*      *that*      *servants-slaves*      *neighbours*      *other*      *all*      *people*      *his*  
bhōbistār      kathā      sun'ā      kata      tārip      kattē      thāya.      Mūyē      ěk-ti  
*politeness-of*      *word*      *hearing*      *much*      *praise*      *to-do*      *continue.*      *Mouth-in*      *a-single*  
bōl'ā      utakshkhar      ki      phākti-phākchā      bāk'ī      nāi.      Mōihē      Latāi  
*having-mentioned*      *angry*      *or*      *trivial*      *word*      *not.*      *Our*      *Nitāi*  
sātē      ishtālā      thākāya      khūm      dhālmēl      ěggalā-ěknalā      ěkkāthi      khābā-dābā\*  
*with*      *friendship*      *being*      *great*      *intimacy*      *nech-deep*      *one*      *place-in*      *eating*  
saōyā (shōwā)      bus'ā      karan      ār      litti-litti      baurpār      pāthśāli      pūthi      gātē  
*lying-in-bed*      *sitting*      *does*      *and*      *daily*      *Bahurūpa-of*      *school-to*      *book*      *to-sing (recite)*  
jān.      Śuntē      pābā-jāya      ēu      sambachhar      Chat      māsē      nāki      Mēdunpurē  
*he-goes.*      *To-hear*      *is-got*      *this*      *whole-year*      *Chatra*      *month-in*      *may-be*      *Midnapore-in*  
sābēr      chhāmuke      jāy'ā      intāhām      diyā      ās'ā      kumpānir      gharē  
*Saheb-of*      *front-to*      *going*      *examination*      *giving*      *coming*      *company*      *(Government)*      *of*      *house-in*

<sup>1</sup> Tī is a suffix of endearment, as ṭā is of contempt

chākri korbbin Jāu-sau kaya tñn khūm uchchā pāyā habē. Amāna-kē  
*service he will-do. Every-body says his very high rank (post) will-be. Us-to*  
 tñn mā balēn je, 'mōr ju thātē thātē muī kabbhu parākkē bibhū  
*his mother says that, 'my life lasting I at-any-time son-to foreign-country*  
 chhārbō-nī. Mōr ki nāi? kātta-rē atta saggal? källāg'a atta  
*will leave-not. My what not? whom-for so-much all? whom-for so-much*  
 ābār kochehhi? mōr jāntumāni (a corruption of gentleman) chākri kām  
*property I-have done? my respectable-(son)-for service necessity*  
 nāi? āppā, kāra dh'āyā-dhāp'a bāra, mōr bus'āi  
*not? O-father(son), some-body-of running-(and)-bustling twelve, my sitting*  
 thāyā tēra. Ki habē chākrē-bakri Gharē bus'ā du-bāti  
*remaining thirteen. What will-be service. House sitting twice-twenty-bighas*  
 chāsh kollē lāg'ā bhōt.  
*cultivation ef-done (would)-provide much.'*

#### FREE TRANSLATION OF THE FOREGOING.

Saurēndra Bābu, the younger son of Nar-nārāyaṇ Bābu of Nārāyangaṛh is a very nice boy. He is as open-hearted and equal-tempered, as he is charming. He is about fourteen or fifteen years of age, and all this time he has been so sweet, that servants, slaves, neighbours, everyone, when they hear his gentle language, are full of his praises. He is never heard to utter a single angry or trivial word. Our Nitāi is his friend, and is so very intimate with him, that they eat and sleep and sit together, and every day they go together to Bahurūpa village school to recite their lessons.

There is a report that he will go up in the month of Chaitra of this year to Midnapore, and will there pass an examination before the *Sāhib*, and will get into Government service. Everyone says that he will ultimately obtain a very high post. But his mother says to us, 'As long as I live, I shall not let my son go away to a distant country. What is there that I have not plenty of? For whom is all this property of mine, if not for him? For whom have I collected so much wealth? My "gentleman" has no necessity for taking service. My darling, "others may earn twelve by running and bustling, but we will earn thirteen by sitting quietly at home."<sup>1</sup> What is the use of taking service? With forty *bighās* of land we shall have plenty to eat while we stay at home.'

<sup>1</sup> This is a well-known proverb.



#### IV.—NORTHERN BENGAL.

The standard of the northern dialect of Bengali may be taken to be the form of the language which is spoken in the District of Dinajpur. To the west, it merges into the Maithilī dialect of Bihārī, through the Śrīpurīā sub-dialect in Eastern Purnea. To the east and north, it becomes the well-marked dialect spoken in Rangpur, Jalpaiguri and the neighbouring Districts to the east and known as Rājbangsī. To the south, in Rajshahi and Pabna, it more nearly approaches the standard dialect of Central Bengal.

The dialect is spoken in the following Districts,—Rajshahi, Dinajpur, Bogra, and Pabna.

The whole of this tract has, within historic times, been subject to the Kōch tribes who invaded it from Ooch Bihar, Assam, and Eastern Bengal, and members of the tribe still exist in each District. They were originally reported as speaking their original Kōch language, but an examination of the specimens of their language which I have received shows that they have given up their original speech, and now only speak a more or less corrupt variety of Northern Bengali. Careful enquiries made on the spot have elicited the fact that, even in the privacy of their homes, and when speaking to members of their own tribe, these Kōch speak only Bengali. In the four Districts abovementioned, their language does not differ from that of other peasants of the locality.

The dialect is also spoken in the east of Malda District. Here, there are some 65,000 people of Kōch origin, who while they have abandoned their original language, speak an impure Bengali, differing from that of their neighbours belonging to other castes. The remaining speakers of Bengali speak a variety of the northern dialect. Malda, as the meeting place of several languages, would form an interesting study to the comparative philologist. Curiously enough, language is much more distributed by race than according to locality, so that in one and the same village in the east of the District four or five languages may be heard spoken. Bengali, Bihārī, Santālī, Kōch-Bengali, and others all meet in this District on equal terms. The Bengali of the District, though of the northern variety, is much infected by the neighbouring Bihārī, and this is specially true of the sub-dialect spoken by the Kōch, and is its special point of difference. Its grammar shows remarkable points of agreement with Oriyā.

Another sub-dialect of Northern Bengali is found in the north-east of the District of Purnea. It is called Śrīpurīā from the name, Śrīpur, of the pargana in which it is most prevalent, and also Kishanganjīā, from the principal town of the sub-division of that name. It is largely mixed with idioms borrowed from the neighbouring Bihārī, and is even written in the Kaithī character which is that usually adopted for writing that language. The people who speak it are mostly of Kōch origin. Of these, some 456,000 are Musalmāns, and some 136,000 are still called Kōch. A wild tribe entitled Kurārīā also speaks the same sub-dialect. Of these there are about 11,500. These three classes were originally returned as speaking three different languages, but further inquiry shows that they all speak the same language, Śrīpurīā, which closely resembles the Kōch-Bengali spoken in Malda. The total number of people returned from Purnea as speaking Śrīpurīā is 603,623. Its western limit, and hence the western limit of Bengali, may be roughly taken as the River Mahānanda.

We thus find that Northern Bengali is spoken by the following number of people:—

Name of District.	Number of Speakers.
Rajshahi . . . . .	1,411,912 <sup>1</sup>
Dinajpur . . . . .	1,412,650 <sup>1</sup>
Bogra . . . . .	719,807 <sup>1</sup>
Pabna . . . . .	1,532,531
Malda . . . . .	535,000
Malda (Köch sub dialect) . . . . .	65,000
Purnea (Siripuriä sub-dialect) . . . . .	603,623
TOTAL . . . . .	6,108,553

The following points may be noticed regarding the form of the dialect spoken in Dinajpur.—

The system of spelling and pronunciation closely follows that of Central Bengal, the more contracted forms of the verbal conjugation being as a rule followed. Here and there we meet the letter *l* used instead of *r*, as in the word *karilē* for *karirē*, in a body.

As regards vocabulary note the use of the word *tābat*, the Sanskrit *tārat*, to mean 'everything.'

In the declension of nouns, there is a Locative Singular in *ēt* or *at*. Examples are: *paśhēt*, in trouble; *pāyēt*, on foot; *lhētēt*, in the field; *dēfat*, in the country; *hātāt*, on the hand; *lāchhat*, near. The Nominative Plural sometimes takes the same form as that of the Instrumental Singular. Thus, *chhāōyātē*, pronounced *chhāwātē*, children. Besides the usual Genitive Plural ending in *dēr*, for *digēr*, as in *bēsādēr*, of harlots, there is a similarly contracted Accusative Dative Plural, as in *chākardēk*, to the servants; *bandhudēk*, friends. In the Pronouns also, it will be seen that there is a tendency to drop the final *ē* of the Accusative-Dative termination *lē*.

In regard to the pronouns, the pronoun of the first person is *kāmi*, I. Its Accusative-Dative Singular is *hāmākē*, or *hāmāk*, its Genitive Singular is *hāmār*, and its Nominative Plural is *hāmārā*. Similarly, for the second person, *tumi* is 'thou,' the Genitive Singular of which is *tumār*, and so on for the other cases. For the pronoun of the third person, we have *sē*, he; *tāk* or *tāhāk*, him, or to him; *tārā*, they; and *tāyḍēr*, their. The remaining pronouns exhibit no irregularities. *Jēkhan* and *tēkhan* mean 'when' and 'then.'

In the conjugation of verbs, there are irregularities in the personal terminations. The second person, honorific, sometimes ends in *ēn*. Thus, *dēn*, you give; *karilēn*, you

<sup>1</sup> Revised figures

made; *āchhēn*, you are. The first person of the future ends in *m*, as in *balim*, I will say. The third singular Past ends in *ē* in the case of Transitive, and drops its termination in the case of Intransitive verbs. The following examples may be noted,—*dilē*, he gave, *pālē*, he obtained; *lhālē*, he ate; *puchhlē*, he asked. For Intransitive verbs we have *hail*, he became. So, *chhl*, he was; *gēl*, he went, *lāgi*, he began; *khēlchhl*, he was, or they were, playing. In one instance, we also find a Transitive verb dropping its final termination, *viz*, in *kahl*, he said.

As samples of the Perfect tense, we may quote,—*dichhi*, I have given; *karichhi* or contracted *karchhi*, I have done; *bāchichhē*, he has escaped; *gēichhē*, he has gone, *āsichhē*, he has come, and *ānichhē*, he has brought. Honorific forms are *karichhēn*, he has made, and *pāichhēn*, he has obtained. As a Pluperfect, the word *gēichhl*, he had gone, is an example.

For the Future, we have *pām*, I shall get, *jām*, I shall go; *balim*, I shall say.

The Infinitive ends in *bā*. Thus, *bharibā*, to fill; *dēkhbā pālē*, he was able to see, *karbā lāgil*, he began to do, *parbā lāgil*, he began to fall. Sometimes it is inflected in the Genitive case. Thus, *dibār lāgil*, he began to give, *mbār chāhl*, he wished to take, *dākibār kharlām*, I told to call.

The Conjunctive Participle ends in *ē* after a consonant. Thus, *āsē*, having come, *karē*, having done, and many others. After a long *ā*, the termination is *y*. Thus, *pāy*, having got; *lhāy*, having eaten.

A notice of the dialect of Dinajpur, with a short Vocabulary by G. H. Damant, will be found on page 101 of Vol II, 1873, of the *Indian Antiquary*.

[No. 25.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT

(DINAJPUR DISTRICT.)

এক জন মানুষের ছই ঘাওয়া বিয়া। তাহলে মধ্যে ছোট ছাওয়া আপন বাপু কহিলু, বাপু। সম্পতের যে ভাগ আমি পাম্, তা হানাবু সেন। তাহাৎ সে তাহলে মধ্যে বিয়া ভাগ করে নিলে। বিয়া দিন পর ছোট ছাওয়া তারং এতটাই করে দুঃশেষং চলে গেল, আর সেই মত সে অপরিচিত বেড়ার আপনার সম্পৎ উভায় নিলে। সে তাহাৎ পরে পরে সেই দেশং ত্রী আশ্রম হইল, আর সে কতই পড়া লাগিল। তখন সে গিয়া সেই দেশের এক জন গিহলের আশ্রম নিলে; সে মোর তাহাবু আপনার মাঠং শৃংগ চড়াবা পাঠায় দিলে। পাঠং শৃংগ সে খোয়া পাঠ, সেই সে সে সেটি ভিয়া নু কহিলু, বিয়া কেত তাকু নিলে না। পাঠং চেতন পাম সে কহিলু, হানাবু তাহাৎ যেত দমনামানর চাকর সেই সেই খাবার পায়, আর আমি বেয়া কুয়ে নরি। আমি উঠে আপন তাহাৎ তাহাৎ বাপু, তাহাবু পাম্, বাপু। আমি স্বর্গের বিয়াপে আর তুমার নামাং বাপু কহিলি, আমি তাহা তুমার ছাওয়া পরে বনাময় যোগু নাহি, হানাবু তুমার এক জন দমনামানর চাকরের মত হায়েন। পাঠং সে উঠে আপন তাহাৎ নিবটে গেলু। বিয়া সে দূরে থাকতে তার বাপু তাহু দেখে পাঠে, আর দূর করে দৌড়ে গায়, পাম শৃংগ চুয়া পাঠে। তাহাৎ তাকু কহিলু, বাপু। আমি স্বর্গের বিয়াপে ও তুমার নামাং পাম কহিলি, আমি তুমার ছাওয়া পরে বনাময় যোগু নাহি। বিয়া বাপু আপন চাকরদেবু কহিলু, চন্দ্রি বাপু ভাগ তাহাৎ জানে ইহাৎ বিয়াও, ইহাৎ হাভং আশ্রম ও পাঠং চতা গিহও, আর হানাবু তাহাৎ তাহাৎ পরে আনন্দ করি, তাহাৎ হানাবু এই ছাওয়া পরে গেইছিলু, বাঁচিছে, হায়ায় গেইছিলু, পাওয়া গেইছে। পরে তার আনন্দু কামু আশ্রমং

আর তার বড় বেটা নেভেং ছিল। সে আসে পরের নিবটে হয়ে নাচ বাজনা শুনতে পাঠে। তখন সে এক জন চাকরকে বাহং জাকে পুলে, এনর কি<sup>৩</sup> সে তাহাবু কহিলু, তুমার ভাই আসিছে, আর তুমার বাপু বড় ভোজ তৈয়ার করিছেন; কেনে যে, সে তাহাবু আহাম শরম্মে পাইলেন। বিয়া সে শাণ কহিলু, ভিতবু খাবার চাহিলু না। পাঠং তাহাৎ বাপু বাহিরং আসে তাহাবু পাম্মোখু দিবার লাগিল। বিয়া সে উত্তর করে আপন বাপু কহিলু, দেখেন, এত বছর পরে আমি তুমার সেবা কহিলি, তুমার কোনও হুকুম বুনকালে দেখাই নাই, তাঁহু তুমি বুনকালে হানাবু একটা ছাগলের বাজা দেন নাই, যে, হানাবু বহুসক নিবে আনন্দু বদি, বিয়া তুমার এই বেটা, যে বেশাদের সঙ্গে তুমার সম্পৎ পাম বেজিছে, সে বেখন আনিলু, তখন তুমি তার বাবণ বড় ভোজ তৈয়ার করিলেন। বিয়া সে তাহাবু কহিলু, বাহা। তুমি সর্কদা হানাবু সঙ্গে আছেন, আর হানাবু বা হব সব ত তুমার। বিয়া আনন্দু ববা আর হনাস হওয়া ভদি হইয়াছে; কারণ তুমার এই ভাই পরে গেইছিলু, বাঁচিছে, হায়ায় গেইছিলু, পাওয়া গেইছে।

[No. 25.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT.

(DINAJPUR DISTRICT)

Ēk jan mānushēr dui chhāoyā (chhāwā) chhila. Tāydēr madhyē  
*One person man's two sons were. Of-them among*  
 chhōta chhāoyā āpan bāp-kē kahil, 'Bāp | sampatēr jē  
*the-young son his-own father-to said, 'Father' of-the-property what*  
 bhāg hāmi pām, tā hāmāk dēn' Tābat sē tāydēr madhyē bishay  
*share I will-get, that me-to give' Thereon he of-them among property*  
 bhāg karē dilēn. Kichhu din par chhōta chhāoyā tābat  
*division having-made gave. Some days after the-young son everything*  
 ěk thāi karē dūr dēśat chalē gēl, ār sēi thāi sē  
*one place having-made a-far land-in having-gone went, and in-that-place he*  
 aparimit bebhārē āpanār sampat urāy dilē. Sē tābat  
*riotous in-behaviour his-own property having-caused-to-fly gave. He everything*  
 kharach karē phēllē sēi dēśat bhārī ākāl hail,  
*spent having-made having-wasted that land-in a-severe famine became,*  
 ār sē kashtēt parbā lāgil. Tēkhan sē giyā sēi  
*and he in-trouble to-fall began. Then he having-gone that*  
 dēśēr ěk jan girastēr āsrā nilē Sē lōk tāhāk  
*of-country a person householder-of refuge took. That person him*  
 āpanār māthāt sūor charābā pāthāy dilē. Pāchhat sūor jē  
*his-own in-field pigs to-feed having-sent gave. Afterwards the-pigs what*  
 khōsā khāy sēi dē sē pēt bharibā man karil,  
*husks used-to-eat those by-means-of he the-belly to-fill mind made,*  
 kintuk kēha tāk dilē nā. Pāchhat chētan pāy sē  
*but any-one him-to gave not. Afterwards senses having-obtained he*  
 kahil, 'hāmār bāpēr kēta darmābādār chākar bēsi bēsi  
*said, 'my father's how-many wage-getting servants much muck*  
 khābār pāy, ār hāmi hēthā bhukē mari. Hāmi uthē  
*to-eat get, and I here in-hunger die. I having-risen,*  
 āpan bāpēr kāchhat jām, tāhāk balim, "Bāp,  
*my-own father's in-neighbourhood will go, him-to I-will-say, "Father,*  
 hāmi s'argēr birōdhē ār tumār sākkhāt pāp karichhi;  
*I of-heaven in-opposition and thy before sin have-done;*  
 hāmi ār tumār chhāoyā balē-balābār jōg, nāhi; hāmāk  
*I more thy son of-being-called worthy am-not; we*



tumār ěk jan darmāhādār chākarēr māta rākhēn." Pāchhat  
*thy one man wage-getting of-servant like keep."* *Afterwards*  
sē uṭhē āpan bāpēr nikat gēl. Kintuk  
*he having-risen his-own father's in-neighbourhood went.* *But*  
sē dūrē thāktē tār bāp tāk dēkhbā pālē, ā  
*he in-distance remaining his father him to-see got, and*  
dayā karē daurē jāy, galā dharē chuma  
*pty having-made having-run having-gone, neck having-seized a-liss*  
, khālē. Chhāoyā tāk kahil, 'Bāp, hāmi s'argēr birōdhē  
*ate. The-son him-to said, 'Father, I of-heaven in-opposition*  
ō tumār sākkh'āt pāp karichhi, hāmi tumār chhāoyā  
*and. thy before sin have-done; I thy son*  
balē-balābār jōg nāhi.' Kintuk bāp āpan chākardēk  
*of-being-called worthy am-not.' But the-father his-own servants-to*  
kahil, 'jaldi khub bhāla kāpar ānē ihāk pindhāō; ihār hātātē  
*said, 'quickly very good clothes having-brought this-(person) dress; his on-hand*  
āngtī ō pāyēt jatā pindhāō; ār hāmra khāoyā-dāōya (khāwā-dāwā)  
*a-ring and on-feet shoes put-on; and (let)-us feasting*  
karē ānand kari. Kāran hāmār ēi chhāoyā marē gēichhil,  
*having-made joy make. For my this son having-died had-gone,*  
bāchichhē; hārāy gēichhil, pāōyā-(pāwā)-gēichhē.' Parē ṭārā  
*has-survived; having-been-lost had-gone, has-been-found.'* *Afterwards they*  
ānand karbā lāgil.  
*joy to-make began.*  
Ār tār bara betā khētēt chhil. Sē āsē gharēr  
*And his elder son in-field was He having-come of-house'*  
nikat halē nāch bājnā sūntē pālē. Tēkhan sē  
*in-neighbourhood having-become, dancing music to-hear got. Then he*  
ěk jan chākar-kē kāchhat dākē puchhlē. 'Ē-sab ki?' Sē  
*one man servant near having-called asked. 'This-all what?'* *He*  
tāhāk kahil, 'tumār bhāi āsichhē, ār tumār bāp bara  
*him-to said, 'thy brother has-come, and thy father a-great*  
bhōj taiyār karichhēn, kēnē jē sē tāhāk ārām sārīlē pāichhēn.'  
*feast ready has-made, because that he him sound in-body has-obtained.'*  
Kintuk sē rāg karl, bhitar jābār chāhil nā. Pāchhat tāhār  
*But he anger made, within to-go wished not Afterwards his*  
bāp bāhirat āsē, tāhāk parbōdh dibār lāgil. Kintuk  
*father outside having-come, him remonstrance to-give began But*  
sē uttar karē āpan bāpak kahil, 'dēkhēn, ēta bachhar  
*he answer making his-own father-to said, 'see, so-many years*  
dharē hāmi tumār sēbā karichhi, tumār kōn-ō hukum kunkālē  
*lasting I thy service have-done, thy any order at-any-time*

phēlāi nāi, t̃āhu tumi kunkālē hāmāk ēk-tā chhāgalēr bāchhā  
*I-disobeyed not, yet thou at-any-time me-to a goat's kid*  
 dēn nāi, jē hāmār bandhudēk niyē ānand kari; kintuk  
*gavest not, that my friends taking joy I-may-make; but*  
 tumār ēi bētā, jē bēsādēr sange tumār sampat khāy phēlchhē,  
*thy this son, who of-herlots in-company thy wealth eating has-wasted,*  
 sē jēkhan āsil, tēkhan tumi tār kāran bara bhōj taiyār karilēn.  
*he when he-came, then thou his for-sake a-great feast ready hast-made.'*  
 Kintuk sē tāhāk balil, 'Bāchhā, tumi sarbada hāmār sangē āchhēn,  
*But he him-to said, 'Son, thou always my in-company art,*  
 ār hāmār jā hay, sab ta tumār. Kintuk ānand karā 'ār  
*and mine what is, all indeed thine. But joy, to-make and*  
 hulās haōyā (hōwā) bhāla haiyāchhē, kāran tumār ēi bhāi marē  
*rejoicing to-be good has-been, for thy this brother having-died*  
 gēichhil, bāchhichhē; hārāy gēichhil, pāōyā-(pāwā)-gēichhē '  
*had-gone, has-survived, having-been-lost had-gone, has-been-found.'*

## INDO-ARYAN FAMILY.

## (EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

## NORTHERN DIALECT.

## (DINAJPUR DISTRICT)

হানার ছাওয়া হামি খুন বহুছি। সেই কত তৌকিদার ও পুলিস হানাবে এখানে আনছে। ঐ ছাওয়ার বয়স ৫ বছর। ৪ খান ছাওয়াতে সফ্যার সময় হান মান খেন্ছিল। হামি উসরনের দরলকে চর দিনান ও ঐ ছাওয়া কাক পড়ে গেল। হামি এক চর ও এক ফিল সিছি। পড়ে গেলে হানার বেটি ছাওয়া ছাওয়াকে বোনাতে নিলে ও বখন বোনাতে নিলে তখন ছাওয়া চোক্ চভায়ে নিলে। হানার মা তখন ছাওয়াকে নিবার চাছিল্ দিব্দু পাগিল্। হামি তখন কোলাব নিনান ও বক্রির টকির ডাকিয়ার বহিনান ও বচত মায়ুব আদিন্। ছাওয়া হানার কোলাব দন নিল ও ঠাণ্ডা হই গেল।

হানমান্ করনা চুপ্খাব। বাপু এই কত চন্ স্টে ও নাপি। ছাওয়া বেটি ছাওয়া।

হাঁ হানার ববুর হইবাছে। হামি বুনিতে বহিনান, যে হইছে তাহা হামি ভানান কহি দিনান। কেহ শিখার দেয় নাই।

## TRANSLITERATION AND TRANSLATION.

Hāmār chhāoyā (chhāwā) hāmi khun-karchhi. Sūi-jān'a chauhīdār  
*My child I have-murdered That-for chauhīdār*  
 ō pūlis hāmā-kē ēkhānē ānchhē. Ai chhāoyār (chhāwār) bayēsh 5 (pāch)  
*and police me here have-brought. That child's age 5*  
 bachhar. 4 (chār) khān chhāoyātē (chhāwātē) sandh'ār samay hān-mān  
*years. 4-in-number children of-evening time quarrelling*  
 khēlchhūl Hāmi ubārdēr sakal-kē char dilām ō ai chhāoyā (chhāwā)  
*were-playing. I them all slaps gave and that child*  
 jhāk parē-gēl. Hāmi ēk char ō ēk hīl dichhī. Parē-gēlē  
*all-of-a-sudden fell-down I one slap and one fist-blow gave. Having-fallen-down*  
 hāmār bēti-chhāoyā (chhāwā) chhāoyā-kē (chhāwā-kē) kōlātē nilē ō  
*my wife child on-the-lap took and*  
 jākhan kōlātē nilē takhan chhāoyā (chhāwā) chōk charāyē-dilē. Hāmār  
*when on-the-lap took then child eye raised-up My*  
 mā takhan chhāoyā-kē (chhāwā-kē) nibār chāhīl, kintu pāri-nā Hāmi  
*mother then child to-take wanted, but could-not I*  
 takhan kōlāy nilām ō phakir-takir dākībār kahūlām, ō bahut mānush  
*then on-lap took and fakirs-and-others to-call asked, and many men*  
 āsil. Chhāoyā (chhāwā) hāmār kōlāy dam nila ō thāndā  
*came The-child my on-lap (his-last)-breath took and cold*  
 ahī-gēī.  
*became.*

Q.—Hānmān kara nā chup thāk, bāpu ēi jan'a char dēi ō māri?  
*Quarrel do not quiet keep, you this for slap gave and beat?*

Chhāoyā(chhāwā) bēti chhāoyā(chhāwā).  
*child female child (was)*

A—Hā, hāmār kashur haiyāchhē. Hāmi khusitē kahlām. Jē  
*Yes, my guilt has-become. I voluntarily have-stated. What*

haichhē, tāhā hāmi tāmām kahī-dilām. Kēha śikhāy dēy  
*happened, that I all have-stated. Anyone tutoring gave*

nāi.

*not (No body tutored me).*

The following two examples come from Eastern Malda, and the dialect closely resembles that of the preceding ones. They have been prepared with much care by Babu Radhesh Chandra Set, and the pronunciation is excellently illustrated. The following are the chief peculiarities of the dialect of these specimens:—

### I.—PRONUNCIATION—

The letter *a* (ǒ) is pronounced as *ō* or *o*. Thus *jhōn* for *jan*, a person; *chhōtō* for *chhōta*, a little, *dhōllē* (pr. *dhollē*) for *dharilē*, he caught.

The letter *ē* or *ē* is frequently written *ā*, and both are pronounced like the *ā* in *hat*. Thus *yāk* (pr. *yāk*) for *ēk*, one; *bātā* (*bātā*), a son, *chhēlā* (for *chhēlē*) a child; *pāt*, for *pēt*, belly; *chāt*, for *chēt*, senses, *lhātē* (for *lhētē*), in the field, *tākā* (for *thēkē*), from.

In *suchtē*, to think, *ō* has become *u*, and in *dōiā*, *au* has become *ō*

In the word *jhōn* for *jan*, a person, *j* has become *jh*

The local dialect pronounces *r* as *r*. Thus *bara* for *bara*, great. The letters *ś*, *sh*, and *s* are all written *s*, which is pronounced as dental *s*. Here we see the signs of the influence of the adjoining Bihārī.

### II.—NOUNS—

The **Accusative Dative** is usually formed by adding *l*. Thus *bābāl*, to the father; *sahōriyāl*, a citizen (Acc), *bōl*, to a wife. Sometimes the ordinary form is used, as *kuttā-kē*.

The **Genitive Singular** is regular

The **Instrumental Locative** is generally regular, but sometimes ends in *ēt*, as in *gharēt*, in the house.

The sign of the **Ablative** is *hōtē*, as *hāt hōtē*, from the hand.

As an example of *ē* in the **Nominative Plural**, we have *chāoyāl-pāoyālē*, the children

The **Genitive Plural** is formed by adding *ghōr*, to the Genitive Singular. Thus *tār-ghōr*, of them, *dōstēr-ghōr*, of friends. From this other oblique cases may be formed. Thus, *tār-ghōr kē*, to them.

### III.—PRONOUNS—

**First Person**,—*hāmī*, I; *hāmāl*, to me; *hāmār*, my; *hāmārā*, we.

**Second Person**,—*tūi*, thou, *tōl*, thee; *tōr*, thy.

**Third Person**,—*tāi*, *āi*, he; *tāl*, him; *tār*, his; *tāt*, thereon; *tār-ghōr*, of them; *tār-ghōr-kē*, to them.

*i*, this one; *u*, that one.

Adjectives, *ōi*, *āi*, that.

**Others**,—*kēhu*, anyone, *kichchhu*, anything; *kunu*, any.

The rest are regular, so far as they appear in the specimens.

### IV.—VERBS—

(a) **Auxiliary Verbs, and Verbs Substantive—**

(1) *Present*,—*lōhi*, I am not; *āohhi*, thou art; *āchhē*, he is.

(2) *Past*,—*achhlō*, *hōlō*, he was, etc

(3) *Past Conditional*,—*hōlō*, he would have been,

(4) *Verbal Noun*,—*hōbār*, of being,

**Finite Verb—**

1 *Present*,—*kāti*, I cut ; *kari*, I may make ; *rāhi*, we may remain ; *dis-ni*, thou didst not give ; *khāy*, they eat.

2. *Present Definite*,—*mōrchhi*, I am dying.

3. *Imperfect*,—*dachhlō-nā*, he was not giving ; *āschhlō*, he was coming.

4. *Future*,—*pāmu*, I will get ; *jāmu*, I will go ; *kahmu*, I will say , *karmu*, I shall do , *kahbē*, he will say.

5 *Imperative*,—*dē*, give ; *rākh*, keep , *āy*, come ; *d'ākhek*, look ; *khāv*, let us eat , *dāv*, let us give ; *kari*, let us do

6. *Past*,—*Second Person*,—*dūi*, thou gavest.

*3rd Person*,—

(a) *Transitive Verbs*,—*kahlē*, he said ; *dilē*, he gave , *phēllē*, he squandered , *dhöllē*, he caught ; *pathālē*, he sent ; *dēkhlē*, he saw ; *kōrlē*, he made ; *khālē*, he ate ; *pālē*, he got ; *puchhlē*, he asked , *kōllē*, he made ; *karlē*, he made ; *rāhhlē*, he put.

(b) *Intransitive Verbs*,—*g'ālō*, he went ; *hōlō*, he became ; *pōlō*, he fell ; *ālō*, he came , *lāglō*, they began ; *sāndhālō*, he entered ; *thāklō*, he remained.

7. *Past Conditional and Habitual*,—*bhālō-bāstō*, he used to like.

8. *Perfect*,—*kar'āchhi*, I have done ; *dūyāchhē*, he has given , *urvyāchhē*, he has wasted , *āy'āchhē*, he has come ; *pāy'āchhē*, he has got , *khāy'āchhē*, they have eaten.

9 *Pluperfect*,—*mar'āchhlō*, he had died ; *harvyāchhlō*, he was lost.

10 *Infinitive*,—*charātē*, to tend , *bharātē*, to fill ; *kaktē*, to call , *rāntē*, to cook ; *khātē*, to eat ; *suchtē*, to think

11. *Present Participle*,—*bittē*, passing (of time) ; *jāntē*, knowing , *rahtē* , even remaining.

12 *Conditional Participle*,—*pālē*, if he got , *puchhlē*, having enquired ; *kahlē*, if I say.

13. *Conjunctive Participle*,—This ends in *'ā*. Thus *bā'ā*, having divided ; *kar'ā*, having done , *jāy'ā*, having gone , and many others.

Sometimes the regular form is met, as, *sāndhuyā*, having entered

Malda District is a meeting-place of several languages,—of Bengali, Bihārī, Santālī, Kōch, and others. Curiously enough, language is distributed by race, rather than by locality, so that in one village four or five languages may be heard spoken

The two following specimens are the Parable of the Prodigal Son, and a short Folk-tale.

[No. 27.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(MAIDA DISTRICT)

*(Babu Radesh Chandra Set, 1897.)*

হ্যাব্ কোন্ নাম্বনো ভটা ব্যাটা আনুলো। তা' মোর গিচে জেইয়া কালোয় শাপাব্ কহলে, শাব্  
কন্ বদ্বির যে হিহা হামি পাব্, যে হানাব্ দে। তা' এই অসমোয়কে নাম্বনাতা ন্ বটা দিলে। কহে  
নি' না বিংহে, কোঁ হেমা ন্ ক্যাপঠে কহা বিসে' চোয়া প্যামো। তা' সে কহলে হ্যাব্ কহ-  
নাতা ন্ পুইয়া দিলে। তখন ন্ সে কহ' কহা দে ফলে, তখন সে কেসে শাব্ আতাব্ কোলে, তা' সে  
বাবা কঠিনে গোণো। তখন এই শাবা এই কেসে হ্যাব্ কহোত্রিচাব্ কোলে। এই তা' নাম্বনে কোর  
চরিতে পাঠালে। এই মোরের ভুঁদি নিশ পাই' কহাও পালে গুণি কোলে, তখন সে ভুঁদি ও তা' কেহ  
নি'লোনা। তখন এই চ্যং কোলে, তখন সে কহলে, হানাব্ শাবাব্ দহমোয় শিটা চ্যে' শাববের ঘরে  
ক্যাতো শাবাব্ যে কোয়া কহা পাব, তা' হামি কোলে মো'রি। হামি উমা হানাব্ শাবাব্ শাবে নানু  
আব তা' কহ' কহ' বাবা, সসোণের শাবে তা' হো' শাবে হামি পাপ কহামি, হানাব্ তা' হো' হো' হো'  
কোয়া কহ' হ' না। হানাব্ হো' দহমোয় শিটা চ্যে' শাবা হ'। যে উমা শাবাব্ কহে  
আলো। তখন কহে' দহ হ'ই এই শাবা তা' কোলে, হ্যাব্ কোলে কোলে, তা' কোলা শাবা তা'  
ঘর শাপটা কহা চুনা বাবে। তখন সেই কোলা শাবাব্ কহলে, বাবা, হামি সসোণের কহে তা' হো'ব  
নহরে পাপ কহামি, হামি হো'ব তা' হো'ব হো'ব হো'ব হো'ব। শাবা কহা চ্যে' শাবাব্ কহলে পুন  
কহ' কহ' পোলা' নিয়া তা', তা' গিফিয়া দে, তা' হো'ব তা' হো'ব, পালে কহ' দে। হানাব্ এই এই  
আব উছব করি। শ্যানেনা হানাব্ ই ক্যটা শাপিয়া গিয়া কো' পাওয়া প্যামো। তখন তখন আনন্  
কোলে নাগুলো।

তখন বর ক্যাটা পালে আহলো। তখন এই কহা আহলো, আন শাবাব্ কহে আলো, তখন সে  
নাচ' বাহাব্ আওয়া' কহ' পালে। ক্যাবটা চাকরেরে জাক্যা সে পুলে, ইটে ইদব কি হো'। চাক-  
বটা তা' কহলে হো'ব তাই হানাব্, তা' ভাব' কহ' পায়্যাছে কহা হো'ব বাবা ভো' দিয়াছে। এই  
গোন্না হোলো, বহে' নাম্বনোনা। তখন তা' বাবা বাহবে আলো আব তা' নেহ' কো'লে। বড় ক্যাটা  
কহাব কো'লে, দ্যা'ব, বহে' বহ' তা'বা হামি হো'ব কো'রি, ক'মু তা'ব কথা বাতিনি, তবো' কুই  
হানাব্ ক্যাবটা পাঠা' নিম্নি যে হানাব্ কোলের মোর নিয়া হামি আনন্ করি। তা' বহ' হো'ব ই ক্যাটা  
ঘুরা আলো, এই তা'ব ধন' কনি বাঁড়া'জিতে উদিয়াছে, তা'ব ব্যানে কুই ভো' নি। এই তখন  
তা' কহলে, বাপ, ন' ননে কুই হানাব্ বাছে আহিন্, হানাব্ যে বিচ্ছ' আছে, ন' তো হো'। তা'ব ইটা  
ভাই মশ্যামিনো, ক্যাপ' বাঁচা আলো, হাবিয়াছিল, পাওয়া গ্যালো, এই ব্যানে ইটা বেদ যে হানাব্ আনন্  
ক'রি তা'ব দু'দি বহি।

[No. 27.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT.

(MALDA DISTRICT.)

(Babu Radesh Chandra Set, 1897.)

Y'āk (yāk) jhōn manusēr du-tā b'āta (bāta) āchhlō. Tār-ghōr bichē  
*One man's two sons were. Them among*  
 chhōtka āpnār bābāk kahlē, 'bābā dhan-karir jē hīs'ā  
*the younger his-own father-to said, 'father property's which share*  
 hāmi pāmu, sē hāmāk dē.' Tāt tāi tār-ghōr-kē mālmatā sab  
*I get, that me gve.' At-this he to-them property all*  
 bāt'ā dilē. Bahut din nā bittē chhōtō chhēl'ā sab y'āk-thē  
*dividing gave. Many days not passing the younger son all together*  
 kar'ā bidēs chal'ā g'ālo. Ār sē badchālē āpnār  
*making to-other-country went. And he in-immoral-conduct his*  
 mālmatā sab khuyā dilē. Jākhun sab sē kharach kar'ā  
*property all losing gave When all he expenses-making*  
 phēklē, takhun sē dēsē bārā ākāl hōlō ār sē  
*threw (wasted), then that country-in great famine was and he*  
 bārā kathinē pōlō. Takhun tāi jāy'ā oī dēsēr y'āk  
*great difficulty-in fell. Then he going that country's one*  
 sahōryāk dbōllē. Āi tāk maydānē sōr charāte pātbalē.  
*citizen-to caught-(asked-shelter-of). He him field pigs to-tend sent.*  
 Tāi sōrēr bhūsi diyā p'āt bharātē pālē khusi hōtō,  
*He pig's husk with stomach to-fill getting happy would-have-been,*  
 matan sē bhūsi-ō tāk kēhu dichhlō-nā. Jākhun tāi ch'āt  
*but that husk-too him anybody gave-not. When to-him senses*  
 hōlō, takhun sē kahlē, 'hāmār bābār darmāhā-khāukā chākar-bākarēr  
*became, then he said, 'my father's salary-eating servants'*  
 ghaiē y'ātō khābār jē phēl'ā chhar'ā khāy, ār hāmi  
*house-in so much provisions that throwing scattering they-eat, and I*  
 bhōkē mōrchhi Hāmi uth'ā hāmār bābār kāchhē jāmu, ār  
*hunger-in am-dying I rising my father's near will-go, and*  
 tāk kahmu, "bābā Sarōgēr kāchhē ār tōr kāchhē hāmi pāp  
*him shall-tell, "father Heaven's near and thy near I sin*  
 kar'āchhi, hāmāk ār tōr chhēl'ā kahtē hay nā. Hāmāk  
*committed, me any-more thy son to-call is not (proper). Me*  
 tōr darmāhā-khāukā chākar kar'ā rākh." Sē uth'ā bābār  
*your salary-eating servant making keep." He rising father's*



kāchhē ālō. Mutan bahut dūr rahtē-i, tār bābā tāk  
*near came. But great distance while-remaining-even, his father him*  
 dēkhlē, āpsōs kōrlē, ār dōr'ā ās'ā tār ghār sāptā dhar'ā  
*saw, regret made, and running coming his neck grasping catching*  
 chumā khālō. Takhun sēi chhēl'ā bābāk kahlē, 'bābā, hāmi  
*kiss ate. Then that son father-to said, 'father, I*  
 Sarōgēr kāchhē ār tōr najarē pāp kar'āchhi, hāmi tōr ār put  
*Heaven's near and thy sight-in sin committed, I thy any-more son*  
 hōbār lāyēk lōhi.' Magar bābā chākar sabā-ku kahlē, 'khub jabar jabar  
*of becoming fit am-not' But father servant all-to said, 'very good good*  
 pōsāk liyā āy, tāk pindhiyā dē, tār hātēt āngut, pāyē juttā dē.  
*clothes bringing come, him putting-on give, his hand-on ring, feet-on shoes give.*  
 Hāmārā khāi dāi ār uchchhab kari. Kvānēnā hāmār i b'ātā hāriyā  
*(Let)-us eat etcetera and feast make Because my this son losing*  
 giyā, phēr pāoyā (pāwā) g'ālō.' Avā takhun ānand kōrtē lāglō  
*having-gone, again recovered went.' They then joy making begun.*

Takhun bara b'ātā khātē āchhlō. Jākhun āi ghur'ā āschhlō ār  
*Then elder son field-at was. When he returning was-coming and*  
 bārir kāchhē ālō, takhun sē nāchnā bājnār āoyāj (āwāj) suntē pālē. Y'āk-ta  
*house's near came, then he dancing music s sound to-hear got. One*  
 chākai-kē dāk'ā sē puchhlē, 'ithō i sab ki hōchhē?' Chākai-tā tāk kahlē,  
*servant calling he asked, 'here this all what is-being?' The-servant him said,*  
 'tōr bhāi āy'āchhē, tāk bhālay sulay pāy'āchhē kah'ā, tōr bābā bhōj  
*'thy brother came, him good right got for-that, thy father feast*  
 diyāchhē' Tāi gōssā hōlō, ghāiēt sāndhālō-nā Takhun tār bābā bāhrē  
*gave' He angry became, house-into entered-not. Then his father out*  
 ālō, ār tāk nēhrā kōllē. Bara b'ātā jabāb kōrlē, 'd'ākhēk, bahut  
*came, and him entreaty made. The-elder son reply made, 'look, many*  
 bachchhar t'ākā hāmi tōk sēbhū, kakhkhanu tōr kathā kātī-ni, tabō tūi  
*years since I thee am-serving, never thy word cut-not, still thou*  
 hāmāk y'āk-ta pātha dis-ni jē hāmār dōstēr-ghōr liyā hāmi ānand kari.  
*me one kid gavest-not that my friends with I joy make.*  
 Ār jākhun tōr i b'āta ghur'ā ālō, jāi tōr dhan-kari rār-bājitē  
*And when thy this son returning came, who thy property harlot-play-at*  
 uriyāchhē, tār k'ānē tūi bhōj dilī' Tāi takhun tāk kahlē, 'bāp, sab samē  
*wasted, his sake-for thou feast gave.' He then him said, 'son, all times-at*  
 tūi hāmār kāchhē āchhis, hāmār jē kichchhu āchhē sab tō tōr. Tōr i-tā  
*thou my near art, my which ever is all yours Your this*  
 bhāi mar'āchhlō, y'ākhun bāch'ā ālō, hāriyāchhila, pāoyā (pāwā) g'ālō. Ēi  
*brother dead-was, now alive came; lost-was, recovered. This*  
 k'ānē i-tā bēs jē hāmār ānand kari ār khusi rahi.'  
*reason-for it good that we joy make and happy remain.'*

[No. 28.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(MALDA DISTRICT.)

*(Babu Rades̄h Chandra Set, 1897.)*

য্যাক্ বদ্রাগী গিরস্ত্ বার্না মাংস খাতে ভালো বাস্তো। য্যাক্ দিন্ সে পাঁঠার মাংস কিনা আন্তা  
অপ্নাব বোক্ত্ বান্তে কহ্যা বাহ্বে চল্যা গ্যালো। বো ভাতারের কথা মত মাংস বান্ধ্যা হাঁস্যালাে য্যাক্  
বাস্তনে টাঁক্যা রাখ্লে। মগব্ আচ্কা য্যাক্ কুস্তা ঐ হাঁস্যাল্ ঘরে সাক্দিবা মাংস খায্যা ফেক্লে, থোরা  
থাক্লে। বো উ জান্তে পায্যা হাক্কা বাকি কব্য্য কুস্তাক্ হাঁক্যা দিলে মতন্ ভাতার আস্যা কি কহ্বে  
সেই ডরে কাঁপ্তে লাগ্লে। আব্ কুনু উপায়্ না দেখ্যা ভাতারেব্ হাত্ হোতে বাঁচ্বাব্ ক্যানে তাক্ কুস্তার  
আঁঠ্যা মাংস খাতে দিলে। মাংস থোরা ক্যানে ভাতাব্ পুছ্লে বো কহ্লে ছাওয়াল পাওয়ালে খায্যাছে  
ছাওয়াল্ পাওয়াল খায্যাছে স্ত্ৰুতা অঁই আব্ কিচ্ছু কহ্লেনা। মতন্ সেই ঘরে ব্যাক্টা চাক্কা ব্বেটী আছ্লে।  
অঁই মা বাপের অঁই কথাবাত্ৰা স্ত্ৰুতা মনে মনে স্ত্ৰুতে লাগ্লে, অখন হামি কি কর্য়, কুস্তা মাংস খায্যাছে  
কহ্লেও আফ্ৎ, না কহ্লেও বুৱা। কহ্লে মা মাব্ খায, না কহ্লে বাবা আঁঠ্যা খায় ॥

## TRANSLITERATION AND TRANSLATION.

Y'āk (yāk) badrāgī girast bārā māngsa khātē bhālō-bāstō.  
One irritable family-man much meat to-eat liked.

Y'āk din sē pāthār māngsa kinā ān'ā āpnār bōk rāntē kah'ā  
One day he kid's meat buying bringing his-own wife-to to-cook saying  
bāhrē chal'ā g'alō. Bō bhātārēr kathā mata māngsa rāndh'ā  
out going went Wife husband's word according-to meat having-cooked

hās'alē y'āk bāsunē dhāk'ā rākhlē Magar āchkā y'āk kuttā  
cook-room-in one pot-in covering kept. But suddenly one dog

ai hās'al-gharē sāndbiyā māngsa khāy'ā phēklē thōrā  
that kitchen-into having-entered meat eating having-thrown little

thāklō. Bō u jāntē pāy'ā hākābākī kar'ā kuttāk hāk'ā  
remained. Wife that to-know getting haste making the-dog driving

dilē, matan bhātār ās'ā kī kahbē sēi darē kāptē lāglō  
gave, but husband having-come, what will-say that fear-at shivering began

Ār kunu upāy nā dēkh'ā, bhātārēr hāt hōtē bāchbār k'anē,  
Other any means not finding, husband's hand from saving for,

tāk kuttār āth'ā māngsa khātē dilē Māngsa thōrā k'anē  
him dog's leavings meat to-eat gave Meat short why

bhātār puchhlē, bō kahlē chhāoyāl-(chhāwāl)-pāoyālē (pāwālē)  
husband having-enquired, wife replied children

khāy'āchhē.	Ohhāoyāl-(chhāwāl)-pāoyāl-(pāwāl)	khāy'āchhē	sun'ā					
<i>have-eaten.</i>	<i>Children</i>	<i>have-eaten</i>	<i>hearing</i>					
Īi	ār	kichchhū	kahlē-nā.	Matan	sēi	gharē	y'āk-tā	chāllāk
<i>he</i>	<i>else</i>	<i>anything</i>	<i>said-not.</i>	<i>But</i>	<i>that</i>	<i>room-in</i>	<i>one</i>	<i>sharp</i>
bētī	āchhlō.	Āi	mā	bāpēr	ai	kathā-bātrā	sun'ā	manē
<i>girl</i>	<i>was.</i>	<i>She</i>	<i>mother</i>	<i>father's</i>	<i>that</i>	<i>talk</i>	<i>hearing</i>	<i>mind-in</i>
manē	suchtē	lāglo,	'akhan	hāmi	ki	karmu,	kuttā	māngsa
<i>mind-in</i>	<i>pondering</i>	<i>began,</i>	<i>'now</i>	<i>I</i>	<i>what</i>	<i>shall-do,</i>	<i>dog</i>	<i>meat</i>
khāy'āchē	kahlē-ō	āphat,	nā	kahlē-ō	burā.	Kahlē	mā	mār
<i>had-eaten</i>	<i>stating-too</i>	<i>calamity,</i>	<i>not</i>	<i>stating-too</i>	<i>bad.</i>	<i>If I-state</i>	<i>mother</i>	<i>beating</i>
khāy,	na-kahlē	bābā	āth'ā	khāy.'				
<i>eats,</i>	<i>if (do)-not-state</i>	<i>father</i>	<i>(dog's)-leavings</i>	<i>eats.'</i>				

In the Malda District there are some 65,000 people, members of Kōch tribes, who now speak a patois of Northern Bengali. The following are specimens of this patois. As it closely follows the ordinary Northern Bengali of Malda it is not necessary to give a grammatical analysis of its forms. For the same reason it is only given in the Roman and not in the Bengali character. It is sufficient to notice the forms *ar*, his, and *ak*, to him. Note also the way in which the third person of the past tense drops all terminations as in *kahl*, he said, *dal*, he gave, and many others. The Bihārī auxiliary verb *chhē*, he is, used in *dhōy-chhē*, he caught, *marũ-chhu*, I am dying, etc., is noteworthy. The specimens are the same as the two preceding ones. It is a curious fact that the grammar of this specimen is much more like that of Oriyā than like that of Bengali.

## AUTHORITY—

HODGSON, B H,—*Miscellaneous Essays relating to Indian subjects* London, 1880. Section I, *On the Kocch, Bódó, and Dhumál Tribes*, contains a vocabulary of Kōch Bengali.

[No. 20.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

NORTH-EAST DISTRICT, KŌRĪ MIXED SUB-DIALECT.

(MALDA DISTRICT.)

Yak(yak) jhōi kōmānser dūtā batā āchhō. Kōmadhō e' lāhō, pāhō or kōpāhō  
*One person's name was given. The name of younger son his father's*

kāhul, 'bāhī, mui pāhō | hōra mui pōh, ā rōhā dē' Tai tōi āchhō  
*said, 'father, I of thy name have I adopted, that my give' Then he there*  
 māhōl hōrā k' āi tōi. Tōi dā bāhōn rōhōl rōhōl kōr. hōi  
*property the day gave. After days after his property another in thing taking*  
 vilāy' chāhī tōi. Se chāhōl rōhōl rōhōl rōhōl pāhōl dī, tākōn āi  
*district country etc. He her to only all property lat, then that*

dāyā kōhōl āhōl pōhōl, ā se hōi. rōhōl pōhōl. Tākōn āi  
*country give of one of it, and he went of country of it. Then that*

dāyā jī yāh āhōl āhōl āhōl. āi āhōl pōhōl āhōl āhōl jāhā kāhī.  
*country do give give to me in brought. He him wife of give to me to give and*

āi āhōl kōhōl hōi dī pāhōl hōi hōi pāhōl hōi. hōi, ā hōi hōi.  
*He give said had with some of the things that was to me, that had to me*

hōi hōi kōhōl hōi hōi. Jākōn ā hōi hōi hōi, tākōn tōi kāhī, 'āhōl  
*some him give of give not. When his name was, then he said, 'my*

hōi hōi dāyā hōi hōi hōi hōi. yāhōl hōi hōi hōi hōi pōhōl hōi  
*father's with something account of one account said is that the name of my*

hōi, ār mui hōi hōi māhōl hōi māhōl hōi hōi hōi, ār tāk hōi hōi.  
*and, and I her only account. I name father-to said, and him say,*

"bāhī, mui sargatō, ār tōtō pāp kōhōl hōi, rōhōl tōi chhōl hōi kāhī  
*'father, I heaven-to and thee-to sin committed, and thy son to say*

nī hōi. Mō-kō tui dāyā hōi hōi hōi hōi." Sō hōi hōi hōi hōi hōi  
*not is (proper). Me thou salary fixing account keep." He getting-up father to*

g'āl. Dhēr dūr hōi hōi, ār hōi āk dōhōl, khub dukh kāhī, ār  
*went. Great distance remaining, his father him saw, much regret made, and*

dāyā āhōl tōi ghār dhārī hōi hōi hōi. Tākōn āi hōi hōi hōi hōi  
*running coming his shoulders grasping kiss ate. Then that son father-to*

kāhī, 'bāhī, mui sargatō ār tōtō pāp kāhōl hōi, mui ār tōi bātā  
*said, 'father, I heaven to and thee-to sin committed, I and thy son*

hōi hōi jōg nā hōi. Bāhī chōkar subāi-kō kāhī, 'hōi hōi kāpur āhōl-jūyā, tāk  
*becoming fit not am.' Father account all-to said, 'good clothes fetch, him*

\* Spelt *lāhō* in Bengali character. By *lā* the sound of *e* is evidently intended

pindhā, ār hātat āngut, pāot jōtā dē Mōr ēi b'ātā hārī'ā gēichhil,  
*put-on, and hand-at ring, feet-at shoes gve. My this son lost was,*  
 pāoyā gēl, marī gēichhil, bāichi uthichhē. Akhun mōrā khāi dāi, ānand karī.  
*is-recovered; dead was, has-survived. Now we eat give, merry-make.'*

T'ākhun bara b'ātā bhūiyat āichhil J'ākhun āi ghur'ā āil, bārīr bhīrā āil,  
*Then elder son field-in was. When he returned, house-of near came,*  
 t'ākhun gīt mangalēr chālā pāl Ēk-tā chākar-kē dākī kahil, 'ēi-ṭhānē iglā sab  
*then song rejoicing's sound got One servant calling said, 'here this all*  
*ki hachhē?' Chākar tāk kahil, 'tōr bhāi āichhē, tāk bhāla pāy-hāne ē-tā*  
*what is?' Servant him said, 'thy brother has-come, him well getting one*  
 bhōj d'āchhē (dāchhē)' Sē kathā sunī ar āg haīl, bārī nī dhukīl.  
*feast (he)-is-giving.' That word hearing his anger grew, house not entered.*  
 T'ākhun tār bābā bāhrāl, ar tā-kē kata bhujāl Bara b'ātā bāpē-kē  
*Then his father out-came, and him how-much persuaded. Elder son father-to*  
 kahlē, 'd'ākh, bahut bachhar hachhē, mui tōr s'ābā karūchu, tōr kathā mui  
*said, 'look, many years passed, I thy service am-doing, thy orders I*  
 kakkhanu nī kāti, tāo tuī mō-kē ěk-tā pātha dilu-nā jē mui dōsē-kē  
*ever not violated, still thou me a kid gavest-not that I friends*  
 nī ānand karmu. Ār j'ākhun tōr ēi b'ātā ghur'ā āil, jāi tōr  
*taking joy shall-make. And when thy this son returned, who thy*  
 māl-jāl luchhābājīt ur'īā duchhē, tār tākhnē tuī bhōj dilī.' Tāi t'ākhun  
*property on-profligacy wasted, his sake-for thou feast gavest' He then*  
 tāk kahil, 'b'ātā, tuī tō sab-din mōr thēnē āchhus, mōr jē jinis-pāti chhē,  
*him-to said, 'son, thou indeed always me with art my which things are,*  
 sab-tō tōr-i chhē. Tōr ēi bhāi marī guchhil, phēr ghurī āil, harii  
*all-indeed thine-only is Thy this brother dead was, again returned, lost*  
 chhila, pāoyā gēl. Y'ākhun ēi-tā khub bhāla jē ānanda karī, khusitē  
*was, recovered Now this very good that joy (we) make, merriment-in*  
 thāki.'  
*(we) remain.'*

[No. 30.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, KŪCH MIXED SUB-DIALECT.

(MALDA DISTRICT)

Y'āk chāndāl'ā' girast māsām khībā bhālō-kahuta Y'āk din pāthār  
*One chandal-like house-holder meat to-eat liked. One day lid's*  
 māsām kinā ān'ā māgak āndi kah'ā bāhur chahi-gūl Māg puru-ēr  
*meat buying bringing wife-to to-cool saying out went Wife husband's*  
 kathāt māsām āndi āndī-gharāt ċk bāsunē dhūki thul Y'āk  
*word-at meat cooking cook-room-at one pot-at covering placed. One*  
 gharitē y'āk-tā kukur āndā-gharāt dhuki māsām khāyā nilē  
*twenty-minutes-in one dog cool-room-at entering meat eating took*  
 'l p thākil Māg u jānbā-pū chat-karī kukur hāl'ā dilē Puru  
*Little was-left. Wife it knowing at-once dog driving-away gave Husband*  
 āsi ki kahbē, ēi darat u kāphā lāgil Puru-ēr hātāt  
*oming what will-say, this fear-at she shivering began. Husband's hand-from*  
 ār bhāchbā kunu āy nā d'ākhi, ta-kē kukurēr āth'ā māsām khābā  
*any-more to-be-saved any means not seeing, him-to dog's left meat to-eat*  
 dil. Māsām thōrā haīl k'ān, puru puchhul Māg kahil, chhāoyāl-pāoyā  
*ate Meat little was why, husband asked. Wife said, children*  
 khai-nichhe. Chhāoyāl khāichē suni, āi ār kichhu kahil nā.  
*have-taken-and-eaten. Children have-eaten hearing, he more anything said not*  
 Ōi bāritē y'āk-tā chāllākī b'ātī chhēli, se bāp māyēr āi kathā suni, khub  
*That house-in one clever girl was, she father mother's thus tall hearing, much*  
 bhābnā kōrbā lāgil, 'y'ākhun mui karū ki, kukur māsām khāichhē kahlē  
*pondering began, 'now I do what, dog meat ate to-state*  
 muskil haechhē, nā kahlē khārāpi haechhē Kahlē mā mār khāichhē, nā  
*difficult is, not to-state wrong is To-state mother beating eats, not*  
 kahlē bābā jhutā khāichhē.'  
*o-state father leavings eats.'*

*Chāndāl*, a lowest caste noted for their violent temper and hence *chāndāl'ā* means one possessing violent temper

The western limit of Northern Bengali extends into the Purnea District. That language may be taken as occupying the eastern third of the District, that is to say, the whole of the Kishanganj and the eastern half of the Sadr Sub-division. In the Kishanganj Sub-division, and in the Kasba Amur and Balrāmpur Thānās, the Musalmāns, who are said to be of Kōch origin, speak a mixture of Bihārī and Bengali, closely resembling the Kōch-Bengali of Malda. This dialect is called Kishanganjīā or Siripuriā, and is returned as spoken by 603,623 souls. Although in the main a Bengali dialect it is written in the Kaithī character, which is one of those used for Bihārī.

It is unnecessary to give an analysis of its forms, as it closely resembles, on the one hand, the dialects of Malda, already illustrated, and on the other hand, in the forms borrowed from Bihārī, the dialect which will be shown as existing in Western Purnea. The following forms, peculiar to the dialect, may be noted. There is a tendency to change *a* to *u*. Thus *sē-khunā* for *sē-khanā*, then, *ghurī* for *gharī*, a space of twenty minutes. As in Malda, *r* always becomes *ṛ*, and all sibilants are pronounced as *s*, though written *ś* in the Kaithī character. Note also the following forms which belong neither to Bihārī nor to Bengali, but are a corruption of the former, *pōl*, he fell; *phōl*, he became; *ōl*, he came. The word *ōsě*, having come, is a corruption of the Bengali *āsīyā*.

The following specimens are a translation of the Parable of the Prodigal Son, and a short account of a village embroglio. They are printed in the vernacular character, in facsimile, in order to show how Bengali looks when written in the Kaithī character.



[No. 30.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BAṄGA-BHĀSHĀ.

NORTHERN DIALECT, KŌCH MIXED SUB-DIALECT.

(MALDA DISTRICT.)

Y'āk chāṇḍāl'ā' girast māsām khābā bhālo-kahita. Y'āk āin pāṭṭār  
*One chandal-like house-holder meat to-eat liled. One day kid's*  
 māsām kinā ān'ā māgak āndi kah'ā bāhir chali-gēl. Māg purasēr  
*meat buying bringing wife-to to-cook saying out went. Wife husband's*  
 kathāt māsām āndi āndā-gharāt ēk bāsunē dhāki thuil. Y'āk  
*word-at meat cooking cool-room-at one pot-at covering placed. One*  
 gharitē y'āk-tā kukur āndā-gharāt dhuki māsām khāyā nilē  
*twenty-minutes-in one dog cool-room-at entering meat eating took.*  
 Alap thākil Māg u jānbā-pāi chat-kari kukur bhā'ā dilē. Puras  
*Little was-left. Wife it knowing at-once dog driving-away gaze. Husband*  
 āsi ki kah'tē, ēi darat u kāpbā lāgil. Purasēr hātāt  
*coming what will-say, this fear-at she shivering began. Husband's hand-from*  
 ār bhāchbā kunu āy nā ā'ākhi, ta-kē kukurē ā'ih'ā māsām khābā  
*any-more to-be-eated any means not seeing, him-to dog's left meat to-eat*  
 āil. Māsām thōrā baīl kān, puras puchhil. Māg kahil, ch'hāoyāl-pōyā  
*gaze. Meat little was why, husband asked. Wife said, children*  
 khai-nichhe. Ch'hāoyāl khāichē suni, āi ār kichhu kahil nā.  
*have-taken-and-eaten. Children have-eaten hearing, he more anything said not.*  
 Ōi bāritē y'āk-tā chāllāki b'āṭi chhēli, se bāp māyēr āi kathā suni, khub  
*That house-in one clever girl was, she father mother's this talk hearing, much*  
 bhābnā kōrbā lāgil, 'y'ākhun mai karū ki, kukur māsām khāichhē kahlē  
*pondering began, 'now I do what, dog meat ate. to-state*  
 muskil hachhē, nā kahlē khārāpi hachhē. Kahlē mā mār khāchhē, nā  
*difficult is, not to-state wrong is To-state mother beating eats, not*  
 kahlē bābā jhūtā khāchhē.'  
*to-state father leavings eats.'*

Ch'hāoyāl, a lowest caste noted for their violent temper and hence ch'hāoyāl means one possessing violent temper.

The western limit of Northern Bengali extends into the Purnea District. That language may be taken as occupying the eastern third of the District, that is to say, the whole of the Kishanganj and the eastern half of the Sadr Sub-division. In the Kishanganj Sub-division, and in the Kasba Amur and Balrāmpur Thānās, the Musalmāns, who are said to be of Kōch origin, speak a mixture of Bihārī and Bengali, closely resembling the Kōch-Bengali of Malda. This dialect is called Kishanganjīā or Siripurīā, and is returned as spoken by 603,623 souls. Although in the main a Bengali dialect it is written in the Kaithī character, which is one of those used for Bihārī.

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INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, SIRIPURĪA MIXED SUB-DIALECT.

(EAST PURNEA DISTRICT.)

১৫- ফাল-১৫- ফল- ফল- ফল

ফল- ফল- ফল- ফল- ফল

ফল- ফল- ফল- ফল- ফল

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ফল- ফল- ফল- ফল- ফল

ଓ-ଇଲୁ ଧର-ନର-ନିର-ନୁନ

ଓ-ଉ ଓ-ନା-ଇ-ନା-ନି-ନା-ନା

ଓ-ଇ-ଉ-ଉ-ନ-ନ-ନ-ନ-ନ-ନ

ନା-ଓ-ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ

ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ

ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ

ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ

ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ

ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ

ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ-ନ

୬ ନା-ନା-ନା-ନା-ନା



ତାହା ତୁ ଏହା ଓ ଏହି ଯାହା ମା

ନା-ଏହାକୁ ଦେଖ- ତୁ-ତା-ମା

ଓ-ଏହା-ର-ତା-ଦ୍ୱାରା-ନା-ନା

ତାହା-ଏହା-ମା-ରାଜ-ତାହା

ତୁ-ମା-ମା-ତୁ-ରାଜ-ମା

ମା-ତୁ-ମା-ତୁ-ତୁ-ମା

ମା-ତୁ-ମା-ତୁ-ତୁ-ମା

ମା-ତୁ-ମା-ତୁ-ତୁ-ମା

ତା-ମା-ତୁ-ମା-ତୁ-ମା

ତା-ମା-ତୁ-ମା-ତୁ-ମା

ମା-ତୁ-ମା-ତୁ-ମା-ତୁ-ମା

চরিত্র-চন্দ্র

মহা-ভক্ত-কবি-স্বয়ং-কবি-কবি

কবি-স্বয়ং-কবি-কবি-কবি-কবি

কবি-স্বয়ং-কবি-কবি-কবি-কবি

কবি-স্বয়ং-কবি-কবি-কবি-কবি

কবি-স্বয়ং-কবি-কবি-কবি-কবি

কবি-স্বয়ং-কবি-কবি-কবি-কবি

কবি-স্বয়ং-কবি-কবি-কবি-কবি

কবি-স্বয়ং-কবি-কবি-কবি-কবি

কবি-স্বয়ং-কবি-কবি-কবি-কবি

কবি-স্বয়ং-কবি-কবি-কবি-কবি

অন্য-অন্য-সেই-সেই-মত-অন্য-এ

ওই-নি-অন্য-সেই-মত-সেই-সেই-সেই-

অন্য-সেই-সেই-ওই-সেই-সেই-সেই-

সেই-সেই-সেই-সেই-সেই-সেই-সেই-

সেই-সেই-সেই-সেই-সেই-সেই-সেই-

সেই-সেই-সেই-সেই-সেই-সেই-সেই-

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সেই-সেই-সেই-সেই-সেই-সেই-সেই-



ନିମ୍ନ-ସ୍ତରୀୟ-ମାନବ-ସମାଜ-ସଂସ୍କୃତି-ର-ପ୍ରତି-ରକ୍ଷା-କରିବା-ପାଇଁ

ନିମ୍ନ-ସ୍ତରୀୟ-ମାନବ-ସମାଜ-ସଂସ୍କୃତି-ର-ପ୍ରତି-ରକ୍ଷା-କରିବା-ପାଇଁ

[ No 31 ]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, SIRIPURIĀ MIXED SUB-DIALECT

(EAST PUBNEA DISTRICT.)

Ĕk jhanār dui chhuā chil. Uhā-sē chhōtō-tī apnā bāpak  
*One man's two sons were Them-from the-younger-one his-own father-to*  
 kahlē, kē, 'bāp, tōr-dhanēr hissā jē mōk milē, dē' Sē-khuna  
*said, that, 'father of-thy-wealth the-share which me-to is-got, give.' Then*  
 uh dhan bātē dilē, āor thōrak din pīchhu chhōtō bētā  
*he the-wealth dividing gave, and, a-few days afterwards the-younger son*  
 sab-kuchu lē ěk-durēr mulakat chalē-gēl, ār uchhā  
*everything having-taken of-a-distance to-country went-away, and there*  
 apnā dhan bad-kāmat urālē Ār je-khuna sab-tī kharach haē-gēl  
*his-own wealth on-evil-work squandered And when everything expended became*  
 u-khunā u-dēsāt barā akāl pōl, ār uhā kangāl haē-gēl  
*then in-that-country a-great famine fell, and he poor became*  
 Sē-khunā ū-dēsēr ěk-barō-mānusēr gharat gēl. Uhā apnā-  
*Then of-that-country of-a-great-man in-the-house he-went. He in-his-own*  
 khētōt suar charaō pathālē, ār uhār man chhīl, ki ulā khusā  
*field swine to-feed sent, and his mind was, that (with)-those husks*  
 jēlā suar khāchhlul apnā pēt bharāē, Sah uhāk kōi  
*which the-swines were-eating his-own belly he-may-fill That-even him-to any-one*  
 dichhlul ni. Sē-gharī uhāk phōm pōl āor uhā kahlē, kē,  
*was-giving not Then his memory fell-(happened) and he said, that,*  
 'mōr-bāpēr katēk jan janōk bahut khāōr chhē, ār muī  
*'of-my-father how-many people servants-to much food is, and I*  
 bhōkē mōrchhi Muī apnā-bāpēr ligi jāmu, ār uhāk  
*by-hunger am-dying I of-my-own-father near will-go, and him-to*  
 kōhmu, kē, "bābā, Khōdāēr ār tōr sangē gunāh karāā-  
*I-will-say, that, "father, of-God and of-thee with fault I-had-*  
 chhinu, ār ālā tōr bētā kahlaor lāēk muī ni chhī.  
*committed, and now thy son of-being-called fit I not am.*  
 Mōk apnā darmāhadār nōkarēr aēsā ěk jhan banā." Sē-khunā  
*Me thine-own salary-getting of-servant like one person make." Then*  
 uthē apnā-bāpēr ligi gēl. Abhī dūrtē chhīl, kē  
*having-arisen of-his-own-father near he-went. Still at-a-distance he-was, that*  
 uhār-bāpak kadar bhōl Dēkhlē, ār daurē uhāk gallā  
*of-his-father compassion became. He-saw, and having-run to-him the-neck*

lagāē līlē, ār chumlē. Bētā uhāk köhlē, kē, 'bābā, muī  
*having-applied took, and kissed. The-son him-to said, that, 'father, I*  
 Khōdār ār tōr khidmatat gunāh kanu, ki alā muī hanman  
*of-God and of-thee in-the-service sin committed, that now I such*  
 nī ki phēr tōr bētā kahlaī ' Bāp apnā  
*am-not, that again of-thee the-son I-may-be-called.' The-father his-own*  
 nōkarak kahlē, kī, 'achhā achhā kaprā niklāē ' ān, ār  
*servants-to said, that, 'good good clothes having-produced bring, and*  
 ihāk pinhā, ār uhār hātāt āngōthī ār pāot jutā pinhā,  
*this-(person)-to put-on, and his on-hand a-ring, and on-foot shoe put-on,*  
 ār hamrā khāi ār khusī kari; kiāē ki mōr ī bētā mōl  
*and (let)-us eat and merriment make; because that my this son dead*  
 chhil, alā jēt bhōl chhē, kahā gēl-chhil? alā milēl chhē.'  
*was, now living become has; where had-he-gone? now found is.'*  
 Sē-khunā uhā khusī karaō lāgil.

*Then they merriment to-make began.*

Ar uhār barō bētā khētēr bārit chhil. Je-khunā  
*And his elder son of-the-field in-the-enclosure was. When*  
 ghōrēr baglat ōl, sē-khunā gāor ō nachaor  
*of-the-house in-the-vicinity he-came, then of-singing and of-dancing*  
 bōlī sunlē. Sē-ghurī ēk jhan nōkrak jaōb-dē  
*the-sound he-heard. Then one person servant-to having-summoned*  
 puchhlē, 'ī, kī haē?' Uhā uhāk köhlē, kī, 'tōr bhāi ōl  
*he-asked, 'this, what is?' He him-to said, that, 'thy brother come*  
 chhōk, ār tōr bābā barkā bhōj karaā-chhē, ī dast  
*is, and thy father a-great feast has-caused-to-be-made, this reason*  
 kē uhāk achhā pāā-chhē' Uhā-ē gōsā bhōl, ō bhitra nī  
*that him well he-has-found.' He angry became, and inside not*  
 gēl. Sē-khunā uhār bāp bāhr ōsē uhāk bujhālē. Uhā-ē  
*went. Then his father in-outside having-come him-to explained. He*

bāpak jaōbat kahlē, kī, 'atēk baras sē muī tōr khidmat  
*the-father-to in-answer said, that, 'so-many years from I thy service*  
 kanu, ār kadhī tōr-kahnār bāhēr nī chalnu; phēr tuī kadhī  
*did, and ever of-thy-commands outside not went; but thou ever*  
 mōk ēk-tā bakrīr bachchā mōr-dōstēr sānē khusī  
*me-to a-single goat's young-one of-my-friends in-company merriment*  
 karaōr tanē nī dilō. Jē tōr ī-tā bētā ōl jahā-ē tōr  
*of-making for-the-reason not gave. When thy this son came who thy*  
 dhōnak kasbīr saṅgē khāē-gēl, uhār tanē barkā bhōj  
*wealth of-harlots in-company devoured, of-him for-the-sake a-great feast*  
 kalo.' Uhā uhāk kahlē, 'bētā tu sadāē mōr ligī rōhlō, ār  
*thou-madest.' He him-to said, 'son thou always of-me near wast, and*

jē-kichhu mōr chhē, sab tōhrē. I-khunā khusī karnā, ār khōs  
*whatever mine is, all thine. Now merriment to-make, and happy*  
 honā munāsib chhil, kiāē kī, tōr ī bhāi mōrē gēl-chhil,  
*to-be proper was, because that, thy this brother having-died had-gone,*  
 sē jēt bhōl; kahā gēl-chhil? Alā milil chhē.  
*he living became; where had-he-gone? Now found is'*

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, SIRIPURIĀ MIXED SUB-DIALECT.

(EAST PURNEA DISTRICT.)

ନିଧି-ନିଧିନିଧି-ଉତ୍ତରୀ

ଉତ୍ତରୀ-ଉତ୍ତ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ

ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ

ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ

ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ

ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ

ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ

ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ

ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ-ଉତ୍ତରୀ

झिउँ- ननन-एए-उँ-झिउँ-

ननन-एअन-उँ-अअ-<sup>न</sup>झिउँ-

उँउँ-अअ- नउँ-अउँ-अउँ-

ननन-एअन-ननन-अअ-अ-

अ-अ-अ-अअअ-अअअ-

अ-उँ-ननन-अअ-अअ-

ननन-अअ-अअ-अ-अअ-

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, SIBIPURĪA MIXED SUB-DIALECT.

(EAST PURNĀ DISTRICT.)

Mauji-Mohāmīrī Kura

*Of Village-Mohāmīrī a-story.*

Bāsbārī bīp, apnā chhōtō bēti, Nāgrur, Tolphāl Maralē bēti sonē  
*Bāsbārī's father, of-his-own youngest son, Nāgrur's, Tolphāl Maralē's daughter with*  
 bibhīl-chhul Thōrī dū ch-bōi behut Huchē rāhīl.  
*had-caused-the marriage (For)-a-few days every-one such lay-had-with married.*  
 Ōi-bēti-chhuir chīl chhūnī nī rābī, ohī-dēti apnā sō.  
*Of-that-daughter-child the-conduct of not was, for-that-cause her-own other-son-*  
 sēsur-sē apnā bhānō chhōtō bēti apnā  
*(and)-father-in-law's for-own husband separated long-time (to)-for-own*  
 nahīr nī-gūl Kuchh dū bōd chō tūnēt rōbī-gūl. Nāgru  
*father's-house carried-(her)-away. So a-days after that was on died Nāgru*  
 apnā-jōrur sōtī bīmār hōt-gūl. Oh-bāmīrī bhāt olār  
*of-his-own-wife in-sorrow and born. Of-that's cause in-the-condition he*  
 sālā ō sēsur ohīk chhōtō nīkē-dēti. Nāgru bīmārī  
*brother-in-law and father-in-law in the-law's-cause, drove-out. Nāgru of-sickness*  
 hātōt apnā-bīpēr glār chhōtōl. Tō sāmīk sāmājūā  
*in-the-condition his-own-father's house (to)-come Therefore one-to understand*  
 chāhī hē apnā-mōgēr i hōt apnā-mā-bāp-sē  
*is-necessary, that of-his-own-wife at-the-words one's-own other-father-with*  
 nī-bigrī.  
*one-should-not-quarrel*

Turning now to the south-east of the District of Dinajpur, we come to that of Bogra, in which, also, the northern dialect of Bengali is spoken. The following two specimens illustrate the form of the dialect spoken in this district. It will be seen that it differs little from that of Dinajpur. The following may be noted as local peculiarities, — *bā*, a father; *tur-i*, even thine, *mērō*, we; and especially the curious verbal forms, *kartitēchhi*, I am doing; *khattitēchhi*, I am working; *kartutuchhē*, thou art making, and *kartitichhē*, he is making.

The dialect spoken immediately to the north, in Rangpur, is Rājbangsī or Rangpurī, and, as may be expected, some stray Rājbangsī forms are also found. Such are, locatives like *dēsōt*, in a country; *gālōt*, on the neck; pronominal forms like *aīi*, *taīi*, he; and the typical dropping of an initial *r*, as in *āk*, for *rālkh*, keep; *ayē*, for *rchiyā*, having remained; *āj*, for *Rāj*, a proper name, and *ōmō*, for *rōpīā*, I will transplant.

Of the two following specimens, one is a translation of the Parable of the Prodigious Son, and the other the deposition of a complainant made in a criminal court.

[No. 32.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGRA DISTRICT)

এক বনের দুই ব্যাটাইছিল আছিল। তারকরে মধ্যে ছোটবন কৈল বা হামি বা পামু তা হামাক বাঁট্যা দে। তাই শুনে বাপে বাঁট্যা দিল। ছোটবন বাঁট্যা লেওয়ার ক দিন পর ভিন দেশে গেল। সেটা যায়া লাঠামো কর্যা টাকাকডি উড্যা দিল তারপর যখন সে সব উড্যা ফেলালো ও দেশোত্ আকাল হলো ও তার খুব আটক হলো। পাছে সে ও দ্যাশের এক গারস্তের বাডী যাইয়া চাকর হবার চালো। গারস্ত তাক শুওর চরাতে তার জমিনত্ পাঠালো। শুওর যে ভুষি খায় তাই সে খাবার চালো। তা তাক কেউ দিলনা। তার পর তার হুঁশ হলো যে হামার বার কত চাকর আছে তারা কত খাতে পায় আর মুঁই ইটা ভোকে মরি হামি বার কাছে যায়া কমু যে মুঁই খোদার কাছে ও তোর কাছে গুনা করছি। মুঁই তোর ছৈলের যোগগী নই। হামাক তোর একবন চাকর করে আক। এই কযা তার বার কাছে যাবার লাগলো। তার বা তাকে তফাৎ হিনী দেখ্যা দোঁড্যা আসলো আর তার গলোৎ চুমা খালো। তাৎ তার ছৈল কৈল বা হামি খোদার কাছে ও তোর কাছে গুনা করছি মুঁই তোব ছৈলের যোগগী নই। তাতি তার বাপ চাকরকরে কৈল ভাল কাপড আন্না পিন্দা দে। হাতে আঙ্গুট দিয়া দে। ও জোতা পায়ে দিয়া দে। চল হামরা খায়া দায়া খুশি খোসাল করি। মেরো ভাবছিনু যে ছৈল মৈরা গ্যাছেল বর্জা পানু। হারা গেছলো পাওয়া গেল ॥

তার পর তার বড ব্যাটা যে পোঁথারৎ আছলো সে বাডীর কাছে আস্যা শুনলো যে তারকরে বাডীৎ নাচ বাজান হচ্ছে। তখন অত্রিঃ একবন চাকরকে ডাক্যা পুছলো ইগলা সব কি ? সে তাক কৈল তোমার ছোট ভাই আছে। তোমার ভাই বাঁচে আছে তারি জন্মি তোমার বাপ জিয়াফৎ করতিতিছে। তাতি তাত্রিঃ কোদ্র কর্যা বাডীর ভিতব যাবার চালো না। তার বাপ বার্যা আস্যা তাক বুজাবার লাগলো। বড ব্যাট্যাকৈল যে দেখ অদ্দিন ধর্যা হামি তোর জন্মি খাটতিতেছি আর যখন যা লুকুম করতুতুছু হামি তাই করতিতেছি। একদিনও খুসি হয্যা মোর দোঁস্তকরে খাসী বকরি জবো কর্যা খুসী করবার দ্যাশনি। আর ছোট ব্যাটা যে লুচ্চামো কর্যা তোর টাকাকডি ব্যাবাক উড্যা দিল যেমন বাডীত্ আলো তুই জিয়াফৎ করবার লাগলু। তার বা তাক কৈল যে বা তুই যখন হামার কাছে আছ তখন হামার যা আছে তা তুরি তোর ভাই মর্যা গেছলো আবার বাঁচ্যা হবে আছে হের্যা গেছলো পাওয়াগ্যাছে সখন খুশী করা অমন্দ হয়নি ॥



[No. 32.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGRA DISTRICT.)

Ēk jhanēr duī b'ātā-chhail āchhula. Tarkērō-madh'ē chhōta-jhan kaila,  
*A certain-person's two sons were. Among-them the-younger said,*  
 'bā, hāmi jā pāmu tā hāmāk b'ātā dē' Tār sunr bāpē b'ātā  
*'father, I what shall-get that me-to dividing give.'* That hearing father dividing  
 dila. Chhōta-jhan b'ātā-lēoyār (lēwār) ka dim par bhin dē'ē gēlī Sēti  
*gave The-younger of-the-division some days after foreign country went There,*  
 jāy'ā lāthāmō kar'ā tākā-kari ur'ā-dila. Tār-par jākhan  
*going riotous-living having-done money he-squandered Afterward when*  
 sē sab ur'ā-phēlālō, ō-dēsōt ākāl halō, ō tār khub ātak halō  
*he all squandered, in-that-country famine arose, and his great want arose.*  
 Pāchhē sē ō-d'āsēr ēk gārastēr hārī jāy'ā chākar habār chālō  
*After-that he of-that-country a cultivator's house going a-servant to-be wished*  
 Gārasta tāk suōr charātē tār jaminat pāthālō, Suōr jē bhūshi khāy  
*The-cultivator him swine to-feed his to-fields sent. The-hogs those hogs eat*  
 tāi sē khābār chālō Tā tāk kēu dila-nā. Tār-par tār hūś  
*them he to-eat wished. That him one did-not-give. After-that his senses*  
 halō, jē, 'hāmār bār kata chākar āchhē; tārā kata khātē  
*came-back, that, 'my father's how-many servants are; they how-much to-eat*  
 pāy, ār mūi itī bhōkē marī, hāmi bār kāchhē jāy'ā  
*get, and I here with-hunger perish, I of-father in-vicinity going*  
 kamu, jē, "mūi Khōdār kāchhē ō tōr kāchhē gunā  
*will-say, that, "I of-God in-vicinity and of-thee in-vicinity sin*  
 karchhi. Mūi tōr chhailēr jōggī nāi Hāmāk tōr ēk-jhan chākar  
*have-committed. I of-thy son worthy am-not. Me thy a servant*  
 karē āk." Ei kay'ā tār-bār kāchhē jābār lāglō Tār bā  
*making keep." This saying of-his-father in-vicinity to-go he-began His father*  
 tā-kē taphāt-hinī dēkh'ā daur'ā āslō, ār tār galōt chumā khālō.  
*him distance-from seeing having-run came, and his on-neck kiss ate*  
 Tāt tār chhail kaila, 'bā, hāmi Khōdār kāchhē ō tōr kāchhē  
*Thereupon his son said, 'father, I of-God in-vicinity and of-thee in-vicinity*  
 gunā karchhi Mūi tōr-chhailēr jōggī nāi' Tāti tār bāp  
*sin have-committed. I of-thy-son worthy am-not' Thereupon his father*  
 chākarkērē kaila, 'bhāla kāpar ān'ā p'ndā-dē Hātē āngūṭ diyā-dē,  
*to servants said, 'good cloth bringing put-on On-finger ring put-on,*

ō jōtā pāyē diyā-dē Chala, hāmra khāy'ā dāy'ā  
*and shoes on-feet put-on. Come, (let)-us by-eating and-the-like*  
 khuśi-khōsāl kari. Mērō bhābchhinu jē chhail mairā g'āchhēla, barttā  
*merriment make We were-thinking that son dead had-gone, alive*

pānu, hārā-gēchhlo, pāoyā-gēla  
*we-have-got; had-been-lost, has-been-found.*

Tār-par tār bara b'ātā jē pōthārat āchhlō sē bārīr kāchhē  
*After-that his elder son who in-the-fields was he house near*

ās'ā śunlo jē tārkērē barit nāch bājan hachchē Takhan añi  
*coming heard that in-their house dancing music is-going-on Then he*

ēk-jhan chākar-kē dāk'ā puchhlā, 'igalā sab ki?' Sē tāk  
*one-person servant calling asked, 'these all what?' He him*

kaila, 'tōmār chhōta bhāi āchchē Tōmār bhāi bāchē āchchē  
*told, 'thy younger brother has-come. Thy brother having-survived has-come*

tārī-janni tōmār bāp . jiyāphat kartitiohhē.' Tātī tāñi kōdda kar'ā,  
*therefore thy father feast is-making.' At-this he anger making*

bārīr bhitar jābār chālō-nā. Tār bāp bār'ā ās'ā tāk  
*of-the-house within to-go did-not-wish. His father out coming him*

bujābār lāglō Bara b'ātā kaila, jē, 'dēkha, addin dhar'ā  
*to-remonstrate began Elder son said, that, 'lo, so-many-days during*

hāmi tōr janni khāttitēchhi ār jakhan jā hukum kartutuchhu  
*I thee for am-working and whenever whatever order thou-art-making*

hāmi tāi kartitēchhi, ēk-din-ō khusī hay'ā mōr dōstakērē  
*I that am-doing, a-single-day glad being my friends-for*

khāsī-bakri jābō kar'ā khusī karbār  
*castrated-goat-(and)-she-goat slaughtering having-done merriment to-make*

d'ās-nī Ār chhōta b'ātā jē luchchāmō kar'ā tōi  
*thou-gavest-not. And the-younger son who riotous-living having-done 'thy*

tākā-kari b'ābāk ur'ā-dila, jēman bārīr ālō tui jiyāphat karbār  
*money all squandered as-soon-as home came thou feast to-give*

lāglu ' Tār bā tāk kaila, jē, 'bā, tui jakhan hāmār  
*didst-begin' His father him said, that, 'son, thou when of-me*

kāchhē āchhu, takhan hāmār jā āchhē tā tur-ī Tōr bhāi  
*in-vicinity art, then I what have that thine-even. Your brother*

mar'ā gēchhlō, ābār b'ich'ā gharē āchchē, hēr'ā-gēchhlō  
*having-died had-gone, again alive to-home has-come; lost-was*

pāoyā-(pāwā)-g'āchhē, sakhan khuśi-karā amanda hay-nī '  
*has-been-found; for-this to-make-merry bad is-not'*

[No. 33.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGPA DISTRICT.)

আগি নিজের জমিতে হাল বই। সেই সময়েতে চিননা গিরি বেঁচ আর উপী বেঁচ আন্যা উপী বেঁচ ছকুম দিলো ওর হাল এডে দে। তে আনাব চাবন হাম বচিঃয। তখন সে হাম চাডে নিয়া আলো। আমি যায্যা আবার হাল ধবনু। তে আনাকে নাগ্যা লাথি গুড়ি নিয়ে ফেলো দিলো ভিঁএতে। লাঙ্গল ভেঙ্গে ফেলে দিলো। জোঁআলটা আন এক দিকে ফেলে দিলো। মেলে দিলে অহর আগি দি বননু পড়ে থাকনু। ওখানে চেব, মানুষ অয়ে আছিল। সাম গাঁ একজন তাঁই মানা কনযো বাপুনে বাতিয়া, বনোনা। আন এক জন কবেজ সর্দার আর এক জন জনাব সেখ ইত্যর্থা

মাবে কিসেব বিঘেতে ?

ঐ আজ কিশোর চৌধুরী যোগেতে। তানই চাবন ওরা। ভিঁ যে বাডে নিবে এই হনু চিননা আনাব ভাস্তে হয়। আনাব জাঠাতো ভাইয়ের বেটা। বছর ১৬। ১৭ প্রথব। তোত রমা সব বাঁটা আছে। ভিঁটা বান পণ। আগি বছর ২০। ২৫ এর জোয়াদা, বন নয়, আগি দখল বনি। আন বছর শানলা ধান আবাদ কবছি, সে ধান আগি নিয়েছি। শনিবারে মানাগাবি হয়েছে, এব প্রহর বেলা হতে হতে। তখন চমীতে কোন ফসল ছিল না। সেই দিনই ওমো ॥

[No. 33.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGRA DISTRICT.)

Āmi nijēr jamitē hāl bai. Sei samayētē Chim'nā Giri  
*I of-myself in-the-land plough am-plying. That at-time Chimnā Giri*  
 Kōch ār Upī Kōch ās'ā, Upī Kōch hukum dilō, 'ōr hāl ērē-dē'  
*Kōch and Upī Kōch coming, Upī Kōch order gave, 'that-fellow's plough unyoke'*  
 Tē āmār chākar hāl bachchhīla. Takhan sē hāl chhārē-diyā  
*Then my servant plough was-plying At-that-time he the-plough leaving-off*  
 ālō Āmi jāy'ā ābār hāl dharnu Tē āmā-kē jāy'ā lāthi-guri  
*came. I going again the-plough held. He to-me going kicks-and-blows*  
 diyē phēlē-dilō bhētē. Lāngal bhēngē-phēlē-dilō. Jōāl-tā ār-ēk  
*giving threw on-ground The-plough (he) broke-to-pieces. The-yoke on-another*  
 dikē phēlē-dilō Phēlē-dilē antar āmi ki karmu? Parē  
*side threw-away. The-throwing-away after I what shall-do? Having-fallen*  
 thāknu Ōkbānē dhēr manush ayē āchhīla. Sām Khā ēk-jan tāi  
*I-remained There many persons standing were. Shām Khān one-person he*  
 mānā karlō, 'bāpu-rē kājiyā karō-nā' Ār-ēk-jan Phayēj Sarddār,  
*forbidding did, 'my-children quarrel do-not' Another-man Faiz Sardār,*  
 ār-ēk-jan Jamīr Sēkh ityādi.  
*another-man Jamīr Shēkh and-others (were there).*

Mārē kisēr bishētē?  
*They-beat for what?*

A<sub>1</sub> Ājkiśōr Chaudhurīr jōgētē. Tār-i chākar ōrā.  
*That Rājkiśhor Chaudhuri's at-the-instigation. His-veryly servants they (were).*  
 Bhī jē kārē nibē; ēi jan'ē. Chim'nā āmār bhāstē  
*Land that having-seized he-will-take; for this-reason. Chimnā my nephew*  
 kray Āmār jāthātō-bhāiyēr hētā. Bachchhar shōla satara prathak. Jōt jamā  
*is My cousin's son Years (about) 16 (or) 17 separate. Lands*  
 sab bātā āchhē. Bhī-ṭā bāra paṇ. Āmi bachchhar  
*all partitioned are. The-land (is) 12 pans (in area). I years*  
 kuṇi pāchisēr jēyādā, kam nay, āmi dakhāl kari. Ār  
*twenty twenty-five-than more, less not, I possession make (hold). Last*  
 bachchhar śānlā dhān ābād-karchhī, sē dhān āmi niyēchhī. Śānibārē  
*year san'a paddy (I) cultivated, that paddy I took. Saturday*

mārāmāri hayēchhē,      ěk      prahar      bēl      hatē-hatē.      Takhan  
*assault has-taken-place, (when) one watch time was-occurring.<sup>1</sup> At-that-time*  
 jamitē      kōna phasal      chhila      nā      Sēi      dīni      ōmō.  
*in-the-land any crop was not. That day I-was-about-to-transplant.*

South of Dinajpur and Bogra, and between them and the Ganges, lie, respectively, the Districts of Rajshahi and Pabna. The dialect spoken here differs from that spoken in Dinajpur, tending, if anything, towards the standard Bengali spoken across the Ganges. The language of Pabna, perhaps, differs more than that of Rajshahi, and for these two districts it will be sufficient to give a version of the Parable of the Prodigal Son in the language of the women of the former district.

It is an excellent specimen of the extremely clipped pronunciation adopted by women. In order to show this the more clearly, when the syllable *ṣā* is pronounced like the *a* in *hat*, I have transliterated it *'ā*. I also transliterated *oṣā*, by *icā*, which, as elsewhere, is the correct pronunciation.

Note the tendency to shorten a final *ē* to *i*, as in *sāmni* for *sāmnē*, in the presence of, and *āsti*, for *āsitē*, coming. Note also the Dative termination *gunē*, as in *āmākgunē*, to me; *bapēkgunē*, to the father.

<sup>1</sup> At about the first watch in the morning.

[No. 34.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(WOMEN OF PABNA.)

কোনো মানুষের দুই ছাওয়াল ছিল। তার মধ্য ছোটোটা বাপেক কোলো, বাবা জিনিশ পত্তোরের পাওয়ানা ভাগ আমাক্ গুনে দ্যাও। ইয়েই শুনে, তার বাপ্ তার নিজির জিনিশ পত্তোর বাঁচ্যা দিলো। অল্প দিন পরে ছোডো ছাওয়াল্ সকল জিনিশ পত্তোর জুডো কর্যা দূর দ্যাশে যাত্তারা কব্বলো। এবং সেখ্যানে বদকাম্কর্যা নিজির বিষেয আসেয উড্যায়ে দিলো। আর সকল খরচ হয্যা গেলে সে দ্যাশে ভারি আকাল্ পোলো, তাতি কর্যা তাব বড় টানাটানি হব্যার লাগলো। তা পাছে সে নিজির দ্যাশেব এক গারেস্তোব কাছে গিয্যা গিস্মলো। গারেস্তো তাকগুনে নিজির মাঠে শূয্যার চরাতি পাঠালো। সেখ্যানে, শূয্যার যে খোসা খাতো, তাই দিয্যা প্যাট্ ভরাব্যার জন্তি সে ভারি আকাঙ্খ্যা করতো, কিন্তুক্ কেউই তাকগুনে দিতো না। তা পাছে হুঁস হলি পর সে কোলো, আমাব বাপের বাড়ী কত মজুর অতিরিক্তি খাওয়ার পাতিছে, কিন্তুক্ আমি এখ্যানে ষিদ্দ্যায় মব্তিছি। আমি উঠ্যা এখনই বাপের কাছে যাবো, আর তাকগুনে কবো যে বাবা সগ্গের কাছে ও তোমার সাম্নি আমি পাপ কোরিছি, তোমার ছাওয়াল্ বুল্যা আমার আর পরিচেব দিব্যার যুগি নেই, আমাকগুনে তোমার একজন মজুরির মতন রাখো। তা পাছে সে উঠ্যা আপনার বাপেব কাছে গ্যালো। কিন্তুক্ সে দূরি থাকতিই তার বাপ্ তাকগুনে দেখব্যার পালো ও তার মনিত্ দযে হলো, আর দৌড়ায়্যা যায্যা ছাওয়ালের গলা জড়ায্যা ধর্যা তাকগুনে চুম্যা খালো। তখন ছাওয়াল্ তাকগুনে কোলো, বাবা আমি সগ্গের কাছে ও তোমার সাম্নি পাপ্ কোরিছি, আর তোমার ছাওয়াল্ বুল্যা পরিচেব দিব্যাব যুগি নই। তখন তার বাপ্ চাকরঘরে কোলো, যে সব চায়্যা ভাল পোষাক শীগ্গীব আন্তে ইয্যাকগুনে পবাও। ইয্যার হাতে আঁখুট ও পায়ে জুত্যা পরায্যা দ্যাও। আম্রা খায্যা আমোদ আহ্লাদ কোরবোনি। যে হেতুক আমার এই ছাওয়াল্ মর্যা গিছিলো, আবার বাঁচ্যা উঠিছি, হারাইছিলো, আবার পাওয়া গ্যালো। তাতি তারা আমোদ আহ্লাদ করতি লাগলো ॥

তখন তার বডো ছাওয়াল্ মাঠে ছিলো। আস্তি, আস্তি সে বাড়ীর কাছে নাচ গাওয়ানার আও-বাজ শুনব্যাব পালো। তখন সে একজন চাকরেক ডাক্যা শুধ করলো, এ সব কি? তখন সে তাক কোলো, আপনার ভাই আসিছেন, ও আপনার বাবা তার কুশল পাইছেন বুল্যা ভারি ভোজ দিচ্ছেন। ইয্যাতে সে রাগ্যা ভিতোরি যাতি রাজি হোলনা। তখন তার বাপ্ বারি আঁস্যা সাধতি লাগলো। কিন্তুক্ সে জবাব দিয্যা বাপেকগুনে কোলো, দ্যাখো এত বছর ধর্যা তোমার স্যাবা করতিছি, তোমার কোনও কথা অবহেলা করিছাইকো। কিন্তুক্ আমাকগুনে তুমি কখনও একটা ছাগলের ছাও ও দ্যাও ছাইকো, যাত্যা কর্যা আমার বন্ধু বান্ধেবদির নিয্যা আহ্লাদ করব্যার পারি, কিন্তুক্ তোমার এই ছাওয়াল্ বেষ্টাঘরে নিয্যা বিষেয আসেয খোযাইছে, সে যখন আলো, তখন তার জন্তি তুমি ভাবি দরের ভোজ দিল্যা! কিন্তুক্ সে তাকগুনে কোলো, বাবা, তুমি সকল সমেযেই আমার সঙ্গি আছ আব আমার বা, সগোই তো তোমার। আমোদ আহ্লাদ করা উচিতই হইছে, যেহেতুক তোমাব এই ভাই মরে গিছিলো, ও বাঁচ্যা উঠিছে, হারায় গিছিলো, তাকগুনে ফিয্যা পাওয়া গিছে ॥

[No. 34.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANĀGA BHĀSHĀ.

NORTHERN DIALECT.

(WOMEN OF PABNA)

## TRANSLITERATION AND TRANSLATION.

Kōnō mānshēr duḥ chhōwāl chhula 'ār madh'ī chhōḍō tā  
*Certain man-of two sons were. Them between younger-one*  
 bāpēk kōlō, 'bābā, jmis-pattōēr pāwānā bhāg āmākgunē d'āḍ' Iyēi  
*father-to said, 'father, property-of to-be-got share to-me give.' This*  
 śunō tār bāp tār nijr jmis-pattōr hāt'ī-dilō. Alpa dīn parē  
*hearing his father his own property divided A-few days after*  
 chhōḍō chhāwāl sakal jmis-pattōr jirō-kar'ī, dūr d'āḍē  
*younger son all property gathering, distant country-to*  
 jāttārā-karlō, ēbang sēkh'ānē badkām kar'ī nijr bishēy-āsēy  
*went-away, and there foolish-work doing his-own property*  
 ur'āyē-dilō, ār sakal kharach-hay' ī-gīlē, sē d'āḍē bhāri ākāl  
*wasted, and all-(when) wasted-away-went, that country-in great famine*  
 pōlō, tāti-kar'ā tār bara tānāt'ini hab'ār-lāglō. Tā-pāchhē, sē  
*broke-out, from-which his much wanting-of-food happened. After-that, he*  
 nijr d'āḍēr ēk gārēstōi kāchhē giy'ā mislō. Gārēstō  
*(his)-own country-of one family-man to going joined Family-man*  
 tākgunē nijr māthē sūy'ār chāiātī pāthālō; sēkh'ānē sūy'ār jē  
*him his-own field-to pigs to-graze sent; there the-pigs which*  
 khōsā khātō, tāi diy'ā p'āt bhārāb'ār-jan'ī sē bhāri ākākh'ā  
*husks used-to-eat, those with stomach to-fill-with he very-much desire*  
 kaitō; kintuk kēu tākgunē ditō-nā Tā-pāchhē hūs hali-par sē  
*expressed, but one to-him did-not-give After senses recovering he*  
 kōlō, 'āmāi bāpēr bārī kata majur atirikta khāwār pātichhē,  
*said, 'my father's house-to how-many servants sufficient food are-getting,*  
 kintuk āmī ēkh'ānē khid'āy martichhi. Āmī uth'ā ēkhan-i bāpēr  
*but I here of-hunger am-dying. I rising immediately father*  
 kāchhē jābō ār tākgunē kabō jē, "bābā, Saggēr kāchhē o  
*to will-go and to-him will-say that, "father, Heaven's before and*  
 tōmār sāmnī āmī pāp kōrichhi, tōmāi chhāwāl bul'ā āmāi  
*thy presence-in I sin have-committed, thy son to-be-called I*  
 ār parichēy-dib'ār jug'ī nēi Āmākgunē tōmār ēk-jan majur  
*any-longer known-to-be fitted am-not. To-me thy one of-servants*

matan rākhō "' Tā-pāchhē sē uth'ā āpanār bāpēr kāchhē g'ālō kintuk  
*like keep "' After-that he rising his-own father to went but*  
 sē dūri thākti-ī tār bāp tākgunē dēkhb'ār-pālō, ō tār  
*he-(while) in-distance remained his father him could-see, and his*  
 manit dayē halō, ār dāur'āyā jāy'ā chhāwālēr galā jarāy'ā-dhar'ā  
*mind-in pity arose, and running going son's neck embracing*  
 tākgunē chum'ā-khālō. Takhan chhāwāl tākgunē kōlō, 'bābā, āmī Saggēr'  
*to-him kissed Then son to-him said, 'father, I Heaven's*  
 kāchhē ō tōmār sāmni pāp kōrichhi; ār tōmār  
*presence-in and thy presence-in sin have-committed; any-longer thy*  
 chhāwāl bul'ā-parichēy-dib'ār jug'ī nai.' Takhan tār bāp chākargharē  
*son to-be-known fit am-not' Then his father servants-to*  
 kōlō jē, 'sab chāy'ā bhāla pōshāk śiggīr ān'ē iy ākgunē  
*ordered that, 'all of best robe soon having-brought this-person*  
 parāō, iy'ār hātē ākhut, ō pāyē jut'ā parāy'ā-d'āō, āmrā khāy'ā  
*put-on; his in-hand rung, and feet-on shoes put-on, we having-eaten*  
 āmōd-āhlād kōrbōni Jē-hētuk āmār ēi chhāwāl mar'ā gichhilō, ābār  
*merriment shall-make Because my this son dead was, again*  
 bāch'ā uthichhē, hārāichhilō, ābār pāwā g'ālō' Tātī tārā āmōd-āhlād  
*alive is-become; was-lost, again has-been found' On-that they merriment*  
 kārti-lāglō.  
*began-to-make.*

' Takhan, tār barō chhāwāl māthē chhilō Āsti-āsti sē  
*At-that-time, his elder son field-in was. Coming-coming he*  
 bārīr kāchhē nāch-gāwānār āwāj śunb'ār-pālō. Takhan sē ēk-jan  
*house's near (of)-dancing-and-singing voice heard Then he one-(of)*  
 chākariēk dāk'ā śudh-karlō, 'ē sab ki?' Takhan sē tāk kōlō,  
*servants-to calling asked, 'this all what?' Then he him replied,*  
 'āpanār bhāi āsichhēn, ō āpanār bābā tār kuśal pāichhēn bal'ā,  
*'your brother is-come, and your father his good-(news) got because,*  
 bhāri bhōj dichehhen' Iy'ātē sē rāg'ā, bhītōri jāti  
*great feast is-giving' To-this he angry-being, within-the-house to-go*  
 rāji-hōla-nā Takhan tār bāp bāri ās'ā sādhti-lāglō, kintuk sē  
*agreed-not Then his father out coming entreat-to-began, but he*  
 jabāb diy'ā, bāpēkgunē kōlō, 'd'ākhō, ēta bachhar dhar'ā, tōmār  
*reply giving, to-father said, 'see, so-many years for, thy*  
 s'ābā kaitichhi, tōmār kōna-ō kathā abahēlā kari-n'āikō, kintuk  
*service (I)-am-dovng, thy single word-(order) disobeyed have-never, but*  
 mākgunē tumī kakhana-ō ēk-tā chhāgalēi chhāō ō d'āō-n'āikō,  
*to-me - thou never one goat's young even gave-not,*  
 Bengali



jāt'ā-kar'ā āmār bandhu-bāndhēb-dir niy'ā āhlād karb'ār-pāri. Kintuk  
*with-which my friends taking merriment make-I-can. But*  
 tōmār ēi chbāwāl bōs'āgharē niy'ā hishēy-āsōy khowāichhē, sē jakhan  
*thy this son prostitutes taking property has-wasted, he when*  
 ālō, takhan tār-jan'i tumi bhāri-darēr bhōj dil'ā.' Kintuk sē tākgunē  
*came, then for-his-sake thou of-great-value feast art-giving.' But he to-him*  
 kōlō, 'bābā, tumi sakal-samōyēi āmār sāngi āchha, ār āmār jā,  
*said, 'son, thou always me with art, and my everything,*  
 sagōi tō tōmār. Āmōd-āhlād karā uchit-i haichhē, jē-hētuk, tōmār  
*all is thine. Merriment (to)-make necessary-even is, because, thy*  
 ēi bhāi mārē-gichhilō, o bhāch'ā-utlichhē; hārāy'ā gichhilō, tākgunē  
*this brother dead-was, and alive-(is-become); lost was, him*  
 phir'ā-pāwā-gichhē.'  
*has-been-got-back.'*

## V.—RĀJBANGSĪ.

This well-marked dialect is spoken in the country to the North-East of that in which Northern Bengali is spoken. As in the rest of Northern Bengal, this tract has been subject to the domination of the Kōch; but the conquest was much more complete, and the Kōch tribe predominates through the land. Those Kōch, who are now Hindūs, are principally known under the name of Rājbangsī. But large numbers of them have become Musalmāns, so that the mere number of people of the Rājbangsī tribe affords no idea of the number of people of Kōch extraction in the country. The name of Kōch is itself retained in the name of the State of Cooch, or Kōch, Behar. The Kōch originally came from across the Brahmāputra, and hence the Bengali which they speak may reasonably be expected to bear traces of its eastern origin. This, it will be seen, is the case. The Rājbangsī dialect bears many close points of resemblance to the dialect of Eastern Bengal.

The dialect is usually known as Rājbangsī, from the tribe of that name already alluded to. It is also frequently called Rangpurī from one of the Districts in which it is spoken.

The dialect is not confined to the Bengal Province, but extends into the Goalpara District of Assam, in which it gradually merges into Assamese. It is the language of the west and south-west of that District. To the south it is stopped by the Tibeto-Burman languages of the Garo Hills. In Bengal, it is bounded on the east by the Brahmāputra, with the Garo Hills on the opposite side. In its extreme south-east corner, it just touches the Eastern Bengali of Maimansingh, also across the river. On the south and west it is bounded by the Northern Bengali already described, and on the north by the Tibeto-Burman languages of the Lower Himalayas. It is spoken in the following Districts, Rangpur, Jalpaiguri, the Tarai of the Darjeeling District, the Native State of Cooch Behar, together with the portion of Goalpara in Assam, already mentioned. In the Darjeeling Tarai, the dialect is influenced by the neighbouring Northern Bengali, and has a special name, as a sub-dialect, *viz.*, Bāhē.

We thus find that the Rājbangsī dialect is spoken by the following number of people:—

Name of District.	Number of Speakers
Jalpaiguri . . . . .	568,976
Rangpur . . . . .	2,037,460
Cooch Behar (Native State) . . . . .	562,500
Darjeeling (Bāhē sub-dialect) . . . . .	47,435
TOTAL for Bengal . . . . .	3,216,371
Goalpara . . . . .	292,800
TOTAL for Assam . . . . .	292,800
GRAND TOTAL . . . . .	3,509,171

## AUTHORITIES—

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- GRIFFINSON, G. A.,—*The Song of Mank Chandra*.—*Journal of the Asiatic Society of Bengal*, Vol. xlviii, 1878, Pt. I, pp. 136 and ff. An Epic Poem in the dialect with Translation.

The following Grammar of the dialect is based on the one above mentioned. The difference of the dialect from Northern Bengali is principally owing to a large infusion of the idiom of Eastern Bengal :—

I.—PRONUNCIATION.—In addition to the usual contracted forms which we meet in every Bengali dialect, the following peculiarities of the Rājbangśī dialect are to be noticed. As in Northern Bengali, *ō* is frequently substituted for *a*. Consonants are often elided, as in *sa-i* for *sakhi*, a friend ; *dē-ō* for *dēb* or *dēca*, a god ; *pu-a* for *prīya*, beloved one, a husband. The letter *chh* is pronounced as a dental *s* ; thus, *āchhē*, he is, is pronounced *āsē* ; the name of the present writer, when he was stationed in Rangpur, was written, ‘*Grīrchhan*.’ The letter *j* is pronounced as *z* or as *jh* ; thus, *jan*, a person, pronounced *san* ; *jan*, for *jakhan*, when, pronounced in the same way ; so, *jēlā* pronounced *jhēlā* or *zēlā*, when. The letters *l* and *u* are frequently interchanged. For instance, the word *banāla*, he made, appears sometimes as *balāna*, sometimes as *balāla*, sometimes as *banāla*. An initial *r* is usually elided, and if the following vowel is *a*, it becomes *ā*. Thus, *randhitē*, to cook, becomes *āndhitē*, and *raba*, a noise, becomes *āō*.

Aspirated letters are exchanged for unaspirated ones, and *vice versa*. Thus, *ghan* and *gan*, a man ; *jē* and *jhē*, who ; *garbha* and *garba*, a womb ; *bādhā* and *bādā*, a hindrance.

II.—NOUNS —The following is an example of the declension of a noun —

	Sing.	Plur.
Nom.	<i>bālak</i> or <i>bālakē</i> , a boy,	<i>bālakrā</i> or <i>bālak-gulā</i> .
Acc.-Dat.	<i>bālahak</i> or <i>bālahōh</i> ,	<i>bālak-gulāk</i>
Instr.	<i>bālah-hātāy</i> ,	<i>bālah-gulā-hātāy</i> ,
Abl.	<i>bālāh-thanē</i> or <i>thāt</i> ,	and so on.
Gen.	<i>bālahar</i> or <i>bālāh-kār</i> ,	
Loc	<i>bālahat</i> or <i>bālahōt</i> ,	

Besides the above, the forms of Standard Bengali are also met. Instead of *gulā* *gulā* may be used to form the plural. These words are sometimes added to the Genitive singular, instead of to the base. Thus (Goalpara), *sātēr-gulā*, companions. We also find the word *ghar* substituted for *gulā*, also used with the Genitive singular. Thus (Jalpaiguri), *chākarēr-ghar*, servants ; *bandhur-ghar*, friends ; (Cooch Behar) *sakhir-ghar*, friends. In Darjeeling and Jalpaiguri, we also find the suffix *lā*. Thus, *hi-lā* or *ī-lā*, these ; *ar-lā*, those ; *jēr-la*, (those) which ; *chākrīyā-lā*, servants ; *lasbī-lā*, harlots

The case-suffixes fluctuate a good deal, both in form and use. Thus, for *hātāy*, we find *hātē* ; and for *thanē*, *tānē*, or *tanē*. We also find *tānē*, meaning ‘for,’ and *hātē* used as a sign of the ablative.

## III.—PRONOUNS—

The above remarks about number and case also refer to pronouns.

First Person,—thus declined .—

	Sing.	Plur.
Nom.	<i>mu, ma, mō, hāmu, or hāmra.</i>	<i>hāmā, hāmra, or hāmā-gulā.</i>
Acc -Dat	<i>mōk, hāmāk</i>	<i>hāmāk, hāmā-gulā,</i>
Instr.	<i>mōr-hātāy.</i>	and so on
Abl.	<i>mōr-thanē or thāi</i>	
Gen	<i>mōr, hāmār.</i>	
Loc	<i>mōt, hāmāt</i>	

Second Person,—*tu, tai, tō, thou* Plur., *tōmā, tōmrā, tōmā-gulā*, and so on. Acc. Sing., *tōk, tōmāk*. Gen., *tōr, tōmār*; and so on.

Third Person,—*ō, ōyē, ōyāy, ōyāy, āy, āi, or ōkēnā*, he, that, Acc. Sing., *uyāk*, pronounced *uāk, ak*, Gen., *ār, arhē*. Plur., *umār-ghar, ōmrā, umhrā*, Gen., *amhār, umhār, umār*. *Tā, tāy, tāi*, he, that; Acc. Sing., *tāk, tāmāk*; Gen., *tāmār, tār, tārhe*. Plur., *tāmrā*; Gen., *tāmār*. *Ē*, this, Acc. Sing., *ēk, āk*; Gen. Sing., *ēr, ār*

Relative Pronoun,—*jā, jāy, or jāi*, or *jhāy* Acc. Sing., *jāk*, and so on.

Interrogative Pronoun,—*kā, kāy, or kāi*, who? Acc. Sing., *kāk*, and so on

Indefinite Pronoun,—*kāy, kāy-ō, kā-ō, kāhay, kāha-i*, any one.

As in the case of nouns, *gulā* may be substituted for *gulā* throughout the Plural. The forms of Standard Bengali are also used

#### IV—VERBS—

##### A.—AUXILIARY VERBS, and VERBS SUBSTANTIVE—

- (1) Present,—*āchō*, I am, (2) *āchis*; (3) *āchē*  
 (2) Past,—*āchmu*, I was, (2) *āchil*; (3) *āchilo*

This verb is, however, often spelled *āchkō*, etc., as in Standard Bengali

The verb *haitē*, to become, has its past, *hail* (not *harl*), he became. Note the forms, *hayā*, having become, *na-hāa* (Jalpaiguri), I am not, *nāi-kā*, there is not (Jalpaiguri).

##### B.—FINITE VERB,—*karitē*, to do.

- (1) Present,—*karō*, I do, (2) *karis*; (3) *karē*  
 (2) Present Definite,—*karitēchō*, I am doing, (2) *-chis*, (3) *-chē*.  
 (3) Imperfect,—*karitēchmu*, I was doing; (2) *-chil*; (3) *-chil*.  
 (4) Past,—*karinu* or *karnu*, I did, (2) *karilē* or *-lu*; (3) *karil*.  
 (5) Perfect,—*karichō*, I have done, (2) *karichis*; (3) *karichē*.  
 (6) Pluperfect,—*karichmu*, I had done, (2) *-chil*; (3) *-chil*.  
 (7) Future,—*karim*, or *karimu*, or *karimō*, I shall do, (2) *karibu*; (3) *karibē*

Past Conditional and Habitual,—*karitām*, I used to do; (2) *karitē*, (3) *karita*

Imperative,—(2) *kar, karō*, do, (3) *karuk*, let him do

Infinitive and Present Part,—*karitē*, to do

Conjunctive Part,—*karyā, karē, kari, kavrē*, having done.

Conditional Part,—*karinē*, (if he) had done.

Gerund,—*karibā*, Acc, *karibāk*, and so on, doing

Inceptive Compound,—*karibār nāgō*, I begin to do.

Potential Compound,—*karibār pārō*, I am able to do.

As usual the Past tense is liable to frequent contraction, especially when the root of the verb ends in *r*, or *h*. Thus instead of *kirtanu*, we can have *koilla*, I did; so *mailla*, I died, for *maritanu*; and *kail*, he said, for *kaail*. So again *kaichê* or *kaichhê*, for *kahiyâchhê*, he has said.

The following abnormal forms may be noted,—*kakam* (Darjeeling), I will say; *kaô* (Jalpaiguri), I speak; *patôô*, I flee (Jalpaiguri); *bêrâchôô*, I am roaming (do.); *kabbâr lûgil* (Darjeeling), he began to say.

From the root *kar*, make, we have,—*kannu* (Rangpur, Goalpara, and Cooch Behar), *lanu* (Darjeeling), *lônu* (Jalpaiguri), I did; *kannu* (Jalpaiguri), we did; *kôllô* (Jalpaiguri), thou madest; *kôlê* (Darjeeling), he made; *karêkô* (Goalpara), *karêkhu* (Jalpaiguri), *kaichhu* (Darjeeling), I have done; *karêkê* (Goalpara), *kaichê* (Cooch Behar), he has made. Other forms worthy of note are, *râk* (for *râkk*) (Goalpara), keep thou; *âichê* (Goalpara and Cooch Behar), he has eaten; *bâichêkê* (Cooch Behar), he has survived; *Jâyâ kôrê* (Jalpaiguri), having gone; *dêkâllamantê* (Darjeeling), immediately on seeing.

Besides the usual conjunctions, *ki* and *Jê*, meaning 'that', we find *dê* in Darjeeling, and *ki*, *bôlê* or *bôlê* in Jalpaiguri.

The dialect of Western and South-Western Goalpara in Assam is pure Râjbangû.

The first specimen is the Parable of the Prodigal Son, and the second a piece of Folk-lore.

In both cases, as in the case of the Rangpur specimens, a phonetic transcription has been added.

[No. 35.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

RĀJBANĠSĪ DIALECT

(GOALPARA DISTRICT)

এক জন্কার দুই বেটা আছিল। তার মধ্যে ছোট বেটা তার বাপোকে কৈল বাবা গাইরস্তির যে ভাগ মুঁই পাইম তা মোক্ দে। তাতে তাঁয় তামার মাজোত গিরস্তি বাটিয়া দিল। অল্পে কয়ে দিন পাছোৎ ছোটো বেটা সোঁব একেটে করিয়া দুৱাস্তর এক দ্যাশোত্ পাইত্রা করিল। সে দেশোত্ যায়া চুড্ডামি করিয়া আপনার ঘড়্ গিরস্তি উডাইয়া দিল। যখন তাঁয় সোঁব খরচ করিয়া ফেলাইল্ তখন সেই দেশোত্ বড মঙ্গা হইল্ তায়েঁ বড কঠোত্ পরিল্। তার পাছোত্ তাঁয় যায়া সেই দ্যাশের এক জন গিরিরকাছোত্ যায়া আউজিল্। তাঁয় তাক্ আপনার পাতারোৎ শুযোর চডবার পটেয়া দিল্। পরে শুযোরে যে চোকলা খায় তাক্ খায়া প্যাট্ ভরবার হাউস্ কল্লেও কিন্তুক্ কাঁযো তাক্ দিল্ না। পাছোত্ চ্যাতোন পায়্য তাঁয় কৈল আমার বাপের কতো মাইনা খাওয়া চাকোর এক পালা করিয়া খাবার পায় আর মুঁই এটে ক্ষিদায় মরিবার লাগিটোঁ। মুঁই উঠিয়া মোর বাপের কাছোত্ যাইম্ যায়া কৈম বাবা মুঁই ঈশ্বরের কাছোত্ আর তোর কাছোত্ পাপ করিটোঁ। মুঁই আর তোর বেটা নামের যুগ্যে নঁও মোক্ তোর ব্যাকজন মাইনা খাওয়া চাকরের মতো রাক্। তার পাছোত্ তাঁয় উঠিয়া তার বাপের ওটে গেইল্। নাতে তাঁয় দুৱাস্তরোৎ থাকতে তার বাপ্ তাক্ দেইখবার পাইল্। দেখিয়া ময়া হইল্, দোঁডিয়া গেইল্ যায়া তার গালা সাপেট্ ধরিল্ আর তার চুমা খাইল্। ঐ বেটায় তাক্ কৈল্ বা মুঁই ঈশ্বরের টে আর তোর টে পাপ কব্টোঁ মুঁই আর বেটা নামের যুগ্গোঁ নঁও। কিন্তুক্ তার বাপ্ তার চাকর গুলাক্ কৈল্ সাকাল করিয়া সগারে থাকিয়া যাখান্ ভাল্ কাপোব আনিয়া ইযাক্ পেন্দেয়া দেও ইয়ার হাতোত্ আঙ্গুট্ আর পাযোত্ জোতা পেন্দেয়া দেও। আমরা গুলা খাইয়া আল্লাদ করি। কেনেনা মোর এই বেটা মরিয়া গেছিল্ এখন আবার বাঁচিছে, হারেয়া গেছিল্ এখন পাইটোঁ। পরে তামরা আল্লাদ করিবার নাগিল্ ॥

তখন তার বড বেটা পাতার বাড়িত্ আছিল্। পাছোত্ তাঁয় আস্তে আস্তে বাড়ির কাছোত্ যায়া নাচ্ গাণের শোর শুনবার পাইল্। তখন তাঁয় একজন চেঙ্গরাক্ ডাকেয়া পুচ্ করিল্ ইগ্লা কি। তখন তাঁয় তাক্ কৈল্ তোর ভাই আইছে তোর বাপ্ তাক্ ভালে ভালে পায়্যা একটা বড ভাগুরা কব্চে। তাতে গুঁয়ায় রাগ হয় উঠিল ভিতরা গেইল না। তার পাছোত্ তার বাপ্ বাইরোৎ আসিয়া তাক্ সমজ্জিবাব্ নাগিল্, কিন্তুক্ তাঁয় তার বাপোকে উস্তরে কৈল্ দেখ্ মুঁই তোর এত দিন ভরা গোদারি কন্ কখনও তোর কোনও হুকুম ফেলাঁও নাই তেঁও তুঁই কখনও একটা ছাগলের বাচ্চাও দেইশ্ নাই যে মোর সাতের গুলাক্ নিযা আল্লাদ করোঁ। কিন্তুক্ তোর এই বেটা যে নটা গুলার সাতে তোর গিরস্তি খোযেয়া ফেলাইচে তাঁয় যখন আসিল্ বড ভাগুরা দিলু। কিন্তু তাঁয় কৈল বা। তুঁই সদায় মোর সাতোত্ আছিষ্ আর মোর যা হয় সগুলো তোর। কিন্তুক্ আল্লাদ করা ও খুসী হওয়া উচিৎ হৈচে কেনেনা তোর এই ভাই মরিয়া গেছিল্ বাঁচে হারেয়া গেচলো পাওয়া গেইছে ॥

[No. 35.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ

RĀJBANGSĪ DIALECT.

(GOALPARA DISTRICT)

[In the phonetic transcription *z* is pronounced hard as in *zeal*, *this*, and not like the *zh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *z* in *pleasure*.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *net*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (with or without diacritical mark) represents the sound of the first *o* in *provoke* and of the *o* in the French word *voire* as compared with *voire*. It should be carefully distinguished from the *o* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ēk jankār dui bētā āchhlul Tāi madhyē chhōta bētī tār bāpōk kaul, 'bābā  
 Āk zōnkār dui bālā āsil Tār mōdd'ē sōtō bālā tār bāpōl kaul, 'bābā,  
 One man-of two sons were Them-of amidst younger son his father said, father-  
 gāirastir yē bhāg mūi pāim tā mōk dē.' Tātē tāy tāmār māyōt girastī bātīyā dil  
 gāirōstir zē bhāg mūi pāim tā mōk dē' Tātē tāy tāmār māyōt girōstī bātīyā dil  
 property of what portion I will get that me to give' Thereupon he that of amidst property divided gave  
 Alpē kayē din pāchhōt chhōta bētā saub ēkētē kariyā durāntar ēk dyāsōt  
 Ōlpō loyē din pāsōt sōtō bālā shaub ēkētē kariyā durāntar āk dāshōt  
 A-few some day after younger son all to other taking near one another  
 pāitīā karil Sē dēsōt yāyā dhuddāmi kariyā āpanār ghar guasti māyā dil. Yakhān  
 pāitrā kōril. Shē dashōt zāyā dhuddāmi kariyā āpanār ghōr guōstī māyā dil Zōkhōn  
 started That country-to going extravagance doing his own house property divided gave When  
 tāy saub kharach kariyā phēlālul takhan sēi dēsōt bura mōngā hoil tāy-ō bārā  
 tāy shaub khōrōch kōriyā phēlālul tokhōn shēi dasōt bōrō mōngā hoil tāy-ō bōrō  
 he all spending doing finished then that country-in great famine happened he too  
 kashtōt paril Tār pāchhōt tāy yāyā sēi dvāsēr ēk-jan gur kāchhōt yāyā  
 lashtōt pōril Tār pāsōt tāy zāyā shēi dasēr ēk-zōn gur kāsōt zāyā  
 difficulty-to fell That-of after he going that country of one inhabitant-of near  
 āuzil Tāy tāk āpanār pātārōt shuyōr chorbār patēyā-dil. Pōrē shuyōrē  
 āuzil Tāy tāk āpanār pātārōt shuyōr chorbār patēya-dil Pōrē shuyōrē  
 took shelter He him his own holds to swine-to tending sent-away After swine  
 yē chōklā khāy, tāk khāyā pyāt bharbār hāus kallē-ō, kintuk kāy-ō  
 zē chōklā khāy, tāk khāyā pāt bhōrbār hāus kōllē-ō, kintuk kāy-ō  
 what husks eat, that eating belly filling of wish having done-even, but anyone  
 tāk dil-nā Pāchhōt chyātōn pāyā tāy kaul, 'āmār bāpēr katō mānē  
 tāk dil-nā Pāsōt chātōn pāyā tāy kaul, 'āmār bāpēr kōtō mānē  
 him gave not Afterwards senses gaining him said, 'my father of how part  
 khāoyā chākōr ēk pālā kariyā khābār pāy ār mūi ētō kshidhāy  
 khāwā chākōr āk pālā kōriyā khābār pāy ār mūi ētē khidhāy  
 eating servants a great deal doing of-food get while I here hunger-by  
 mambār lāgichō Mūi uthiyā mōr bāpēr kāchhōt yāim, yāyā kaim,  
 mōrbār lāgichō. Mūi uthā mōr bāpēr kāsōt zāim, zāyā kōim.  
 dying about I rising my father-to near will-go, going will eat,

“ bābā, mūi Īsvarēr kāchhōt ār tōr kāchhōt pāp karihō, mūi ār tōr  
 “ bābā, mūi Ishshōrēr kāsōt ār tōr kāsōt pāp kōrichō; mūi ār tōr  
 ‘ father, I God-of near and of-thee near sin committed, I longer thy  
 bētā nāmēr yugy-ō nāō. Mōk tōr yyāk-jan māinā khāoyā chākarēr matō  
 bātā nāmēr zugg-ō nōō Mōk tōr āk-zōn mānā khāwā chākōrēr mōtō  
 son name of fit-also am-not Me thy one pay eating servant like  
 rāk ” ” Tār pāchhōt tāy uthiyā tār bāpēr otē gēil. Nātē tāy durāntarōt  
 rāk ” ” Tār pāsōt tāy uthiā tār bāpēr otē gēil Nātē tāy durāntōrōt  
 keep ” ” That after he rising his father of to went But he distance  
 thākte tār bāp tāk dēikhbār pāil. Dēkhiyā mayā hail, dauriyā gēil,  
 thāktē tār bāp tāk dāikhbār pāil. Dēkhiā moyā hoi, dauriā gēil,  
 from his father him seeing got Seeing pitv was running went,  
 yāyā tār gālā sāptēyā dharil, ār tār chumā khāil. Ai bētāy tāk kail,  
 zāyā tār gālā shāptiā dhōril, ār tār chumā khāil Or bātāy tāk koi,  
 having-gone his neck embracing caught, and his kiss ate. That son him said,  
 ‘ bā mūi Īsvarēr-tē ār tōr-tē pāp karehō, mūi ār bētā nāmēr yugg-ō  
 ‘ bā mūi Ishshōrēr-tē ār tōr-tē pāp kōrchō; mūi ār bātā nāmēr zugg-ō  
 ‘ father I God-of-to and thee to sin committed, I longer son name-of fit-also  
 nāō.’ Kintuk tār bāp tār chākar-gulāk kail, ‘sākāl-kariyā sagārē-thākiyā  
 nōō’ Kintuk tār bāp tār chākōr-gulāk koi, ‘shākāl-kōriā shōgārē-thākē  
 am-not’ But his father his servants-to said, ‘quickly all-than  
 yyākhān bhāl kāpōr āmyā iyāk pēndēyā dēō, iyār hātōt āngut ār pāyōt  
 ākhān bhāl kāpōr āmā iāk pēndēyā dāō; iār hātōt āngut ār pāōt  
 one-piece good cloth bringing him dress, his hand-to ring and feet on  
 jōtā pēndēyā-dēō; āmarā-gulā khāiyā āllād kari, kēnēnā mōr ēi bētā  
 zōtā pēndēyā-dēō; āmō ā-gulā khārā āllād kōri; kēnēnā mōr ēi bātā  
 shoes put-on, we all eat merriment do, because my this son  
 mariyā gēchhil, ēkhan ābār bāchichhē; hārēyā gēchhil, ēkhan pāchō.  
 mōriā gēsīl, ākhōn ābār bāchisē; hārēyā gēsīl, ākhōn pāchō.  
 dead was, now again alive-has-become, lost was, now I-have got.’

Parē tāmrā āllād karibār nāgil.

Pōrē tāmrā āllād kōribār nāgil

Afterwards they-all merriment doing began

Takhan tār bara bētā pātār-bārit āchhil Pāchhōt tāy āstē āstē  
 Tōkhōn tār bōrō bātā pātār-bārit āsil. Pāsōt tāy āstē āstē  
 Then his elder son the-field-in was Afterwards he having-come having come  
 hārīr kāchhōt yāyā nāch gānēr śōr śunbār-pāil. ‘Takhan tāy ēk-jan  
 bārīr kāsōt zāyā nāch gānēr shōr shunbār-pāil. Tōkhōn tāy āk-zōn  
 the-house-of in-the-neighbourhood going dancing music of noise to-hear got Then he one  
 chēngrāk dākēyā puch-karil, ‘iglā-ki?’ Takhan tāy tāk kail, ‘tōr bhāi  
 chēngrāk dākēā puch-kōril, ‘iglā-ki?’ Tōkhōn tāy tāk koi, ‘tōr bhāi  
 boy-to calling asked, ‘this-what-is?’ Then he him-to said, ‘thy brother  
 āichchē, tōr bāp tāk bhālē-bhālē-pāyā ēk-tā bara bhāndarā karchē’ Tātē  
 āichchē, tōr bāp tāk bhālē-bhālē-pāyā āk-tā bārō bhāndrā kōrchē’ Tātē  
 has-come, thy father him well-in-health-having-got one big feast is-giving’ Upon-that  
 ōyāy rāg hayā-uthil, bhitrā gēil-nā. Tār pāchhōt tār bāp bārōt āsiyā  
 ōwāy rāg hōyā-uthil; bhitrā gēil-nā. Tār pāsōt tār bāp bārōt āshūā  
 his anger arose-became, within he-went-not. Of-that after his father outside coming  
 Bengali



tāk samjēbār nāgil; kintuk t̃āy tār bāpōk uttarē kail, 'dēkh, mūi tōr  
*tāk samjēbār nāgil; kintuk t̃āy tār bāpōk uttarē-kail,* 'dēkh, mūi tōr  
 him to-entreat began; but he his father-to answered, 'lo, I thy  
 ēta din bharā gōdāri-kannu, kakhān-ō tōr kōna-ō hukum phēlāḥ nāi;  
*ētō din bhārā gōdāri-kōnnu, kōkhōn-ō tōr kōnō-ō hukum phēlāḥ nāi;*  
 so-many days for served, ever-even thy any-even orders I-disobeyed not;  
 t̃ēō t̃ūi kakhān-ō ēk-tā chhāgalēr bāchēhā-ō dēś nāi, yē mōr sātēr-gulāk  
*t̃ēō t̃ūi kōkhōn-ō ēk-tā sāgōlēr bāchōhā-ō dēśh nāi, zē mōr sātēr-gulāk*  
 even-then thou ever-even one goat-of kid-even garest not, that my companions  
 niyā āllād kaiḥ. Kintuk tōr ēi bētā yē natī-gulār sātē tōr girasti  
*mā āllād kōrḥ. Kintuk tōr ēi bāṭā zē nōṭi-gulār-shātē tōr girōṣṭi*  
 with merriment I-may-do But thy this son who with-prostitutes thy property  
 khōyēyā phēlāichē t̃āy yakhan āsil bara bhāndarā dilu.' Kintuk t̃āy kail,  
*khōyēyā phēlāichē t̃āy zōkhōn āsil bōṇō bhāndrā dilu.'* Kintuk t̃āy kail,  
 having-lost caused-to waste-away he when came big feast thou-garest ' But he said,  
 'bā, t̃ūi sadāy mōr sātōt āchhis, ār mōr yā hay sagulē tōr. Kintuk  
 'bā, t̃ūi shadāy mōr shātōt āsish, ār mōr zā hōy shōgulē tōr. Kintuk  
 'O son, thou always my with art, and my whatever is all thing. But  
 āllād karā ō khushi hāoyā uchit haichē, kēnanā tōr ēi bhāi mariyā  
*āllād kōrā ō khushi hōicā uchit hoichē, kēnanā tōr ēi bhāi mōriā*  
 merriment doing and happy to-be proper was. because thy this brother dymg  
 gēchlil, bāchchē; hārēyā gēchlō, pāoyā gēichchē.'  
*gēsīl, bāchchē; hārēyā gēchlō, pāwā gāichchē.'*  
 was, now-alive-become-is; lost gone-was, found is'

[No. 36.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BĀNGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT

(GOALPARA DISTRICT)

## ধোপার গাধা ও কুকুর।

এক জন ধোপার একটা গাধা ও একটা কুকুর আছিল। এক দিন গাধা কুকুরোকে কয় যে, শালা মুঁই সারা দিন মেহনত করোঁ আর তুঁই বসিয়া খাইস আর ভুকিস্। কুকুর কয় :— শালা মুঁই যে কাম করোঁ সে কাম কি তুঁই করিবার পারিস্। আইজ হাতে মুঁই তোর কাম করিম্ তুঁই মোর কাম করিস্। এই কথার পর হাতে কুকুর ধোপার কাপড় উবার নাগিল, আর গাধা ধোপার বাড়িৎ পহোরা দিবার নাগিল।

কদ্দিন পরে ধোপার বাড়িৎ এক দিন রাইতোৎ চোর আসিষা সিঁদ কাটিবার নাগিল। গাধা চোরক দেখিয়া চিল্লিবার নাগিল। ধোপা নিন্দ হাতে উঠিয়া ভাল করিয়া ঘাস ভুসি দিয়া গাধাকে বন্ধিয়া থুইয়া যাযা শুভিল্। গাধা কিন্তুক্ আগের থাকিষা আরও বেশী করিয়া চিল্লিবার নাগিল। ধোপা চিল্লান্ শুনিয়া রাগ হয়্যা একটা ঠেঙ্গা দিয়া গাধাকে খুব করিয়া ডাংবার নাগিল। তখন কুকুর আইগা হাতে কয় কেমন রে ভাই গাধা কেমন ডাং, এঁজে কয় :—

যার কাম তাক সাজে।

আর হৈলে নাটী বাজে ॥



Ai yē kay—

Oi zē kōy—

He then says—

‘Yār kām tāk sajē,

‘Zār kām tāk shāzē,

‘Whose work him suits,

Ār hailē nāti bājē.’

Ār houlē nātī bāzē.’

Others to happening stick sounds’

## FREE TRANSLATION OF THE FOREGOING.

### *Story of a Washerman's Ass and Dog.*

A certain washerman had an ass and a dog. One day the ass says to the dog ‘Shālā! I have to labour all day long while thou dost only sit, eat, and bark.’ The dog says, ‘canst thou do the work that I do? From this day forth I will do thy work and thou shalt do mine’ After saying this, the dog went on carrying the clothes of the washerman and the ass kept watch over his house.

Some days after, one night a thief came to the house of the washerman and began to dig a mine. The ass on seeing the thief commenced braying. The washerman being aroused from sleep gave grass and chaff to the ass, tied it well and went to bed. But the ass went on braying more loudly than before. The washerman hearing the bray of the ass got angry and began to belabour him with a stick. Then the dog said from the yard, “How my brother ass! how is the stick? Don’t you know the saying. —

‘Suits him the work whose it is.

‘To others like a stick it seems.’ ”

The next two specimens are also in pure Rājbangśī. They come from the Rangpur District. Note how *l* and *n* are confused. Even when *l* is pronounced *l*, it is written *n* in the Bengali character.

The first specimen is the Parable of the Prodigal Son.



[No. 37.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT.

(RANGPUR DISTRICT.)

[ In the phonetic transcription *s* is pronounced hard as in *sin*, *this*, and not like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and of the *o* in the French word *votre* as compared with *côtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system ]

Ēk	jan-mānshēr	dui-knā	hyātā	āchhin.	Tār	chhōta	kōnā	uyār	bāpak		
<i>Āk</i>	<i>zōn-mānshēr</i>	<i>du-knā</i>	<i>bōtā</i>	<i>āsīl.</i>	<i>Tār</i>	<i>sōtō</i>	<i>kunā</i>	<i>uār</i>	<i>bāpak</i>		
One	man of	two	sons	were	Of-them	the-younger	one	his	father-to		
kaīnē,	'bā,	mōr	pāisā	karir	bhāg	mōk	dēō.	Ai	katātē	tāy	umār-gharak
<i>kōil,</i>	<i>'bā,</i>	<i>mōr</i>	<i>pāishā</i>	<i>kōrir</i>	<i>bhāg</i>	<i>mōk</i>	<i>dēō</i>	<i>Oi</i>	<i>kōtātē</i>	<i>tāy</i>	<i>umār-ghōrōk</i>
said,	'father,	my	piece-and-cowrie-of	share	to-me	give	'That	word-on	he	them-to	
saug	bātiyā	dinē.	Anap	din	yāyā	chhōta	chēngrā	kōnā	saug	byāchē-kini,	
<i>shōg</i>	<i>bātiā</i>	<i>dilē</i>	<i>Ōlōp</i>	<i>din</i>	<i>zāyā</i>	<i>sōtō</i>	<i>chēngrā</i>	<i>kunā</i>	<i>shōg</i>	<i>bāchē-kini,</i>	
all	having-divided	gave	A-few	'days	having-past	the-younger	boy	one	all	having-sold-and-bought	
ēkē-tē	kari	bhin	dēśat	gēn.	Sētē	nānān	kukājat	saug	pāisā-gulā		
<i>ākē-tē</i>	<i>kōri</i>	<i>bhin</i>	<i>dāshōt</i>	<i>gāl.</i>	<i>Shētē</i>	<i>nānān</i>	<i>kukāzōt</i>	<i>shōg</i>	<i>pāishā-gulā</i>		
together	making	different	country-in	went	There	various	bad-ways	all	piece-heap		
uri-phēnānē.	Āy	yakhan	ai-dānē	saug	uri-dinē	takhan	ai	dyāśat	khīb		
<i>uri-phālālē.</i>	<i>Ōy</i>	<i>zōkhōn</i>	<i>oi-dānē</i>	<i>shōg</i>	<i>uri-dilē</i>	<i>tōkhōn</i>	<i>oi</i>	<i>dāshōt</i>	<i>khuib</i>		
he squandered	He	when	in-that-way	all	squandered	then	that	country-in	great		
durbhik	nāgin.	Āy	takhan	barō	dukhat	pain.	Dukhat	pariyā	ai-thākār	ēk-jan	
<i>durbhik</i>	<i>nāgil.</i>	<i>Ōy</i>	<i>tōkhōn</i>	<i>bōrō</i>	<i>dukhōt</i>	<i>porish.</i>	<i>Dukhōt</i>	<i>pōriā</i>	<i>oi-thākār</i>	<i>āk-zōn</i>	
famine	happened	He	then	great	straits-in	fell	Distress-in	falling	of-that-place	a	
saharī	mānshēr	gōrat	gēn.	Ai	mānush	kōnā	takhan	uyāk	khāōnā-bārīt	śuyar	
<i>shōhōrī</i>	<i>mānshēr</i>	<i>gōrōt</i>	<i>gāl.</i>	<i>Oi</i>	<i>mānush</i>	<i>kunā</i>	<i>tōkhōn</i>	<i>uāk</i>	<i>khāmā-bārīt</i>	<i>shuōr</i>	
of-the-city	man	to	went.	That	man	(one)	then	him	to fallow-land	swine	
charbār	patē-dinē.	Dhānēr	āgrā	yāk	śuyarē	khāy	uyāy	tāk	khāyā	pyāt	
<i>chōrbār</i>	<i>pāṭē-dilē.</i>	<i>Dhānēr</i>	<i>āgrā</i>	<i>zāk</i>	<i>shuōrē</i>	<i>khāy</i>	<i>uāy</i>	<i>tāk</i>	<i>khāyā</i>	<i>pāt</i>	
to-graze	sent.	Of-paddy	husks	what	the-swine	eat	he	that	eating	belly	
bharbār	chānē,	kintuk	tāk-ō	kāy	uyāk	dinē	nā.	Pāchhat	chyātan	pāyā	āy
<i>bhōrbār</i>	<i>chālē,</i>	<i>kintuk</i>	<i>tāk-ō</i>	<i>kāy</i>	<i>uāk</i>	<i>dilē</i>	<i>nā.</i>	<i>Pāsōt</i>	<i>chātōn</i>	<i>pāyā</i>	<i>ōy</i>
to-fill	wished,	but	even-that	any-one	to-him	gave	not	Afterwards	sense	having-got	he
kaīnē,	'mōr	bāpēr	mānā-khāōyā	kata	chākārē	khum-matē	khāyā	mānushēk			
<i>kōlē,</i>	<i>'mōr</i>	<i>bāpēr</i>	<i>mānā-khāwā</i>	<i>kōtō</i>	<i>chākārē</i>	<i>khum-mōtē</i>	<i>khāyā</i>	<i>mānushāk</i>			
said,	'my	father's	salary-getting	how-many	servants	sumptuously	feeding-themselves	to-(other)-people			
binbār-pārē,	ār	mūi	ēthē	khābār	nā	pāyyā	marbār	dharchā.	Mūi	ēthē	hatē
<i>bilbār-pārē,</i>	<i>ār</i>	<i>mūi</i>	<i>āthē</i>	<i>khābār</i>	<i>nā</i>	<i>pāyā</i>	<i>mōrbār</i>	<i>dhōrchō.</i>	<i>Mūi</i>	<i>āthē</i>	<i>hōtē</i>
can-give away,	and	I	here	of-food	not	getting	to-die	am-about.	I	here	from

uthiyā bār gōrat jūim, tāmāk kaīm, "bā, mūi Paramēśvarēr āgat plur tōmār  
*uthiā bār gōrōt zām, lāmāk kaīm, "bā, mūi Pōrmēshhōrēr āgōt plur tōmār*  
 rising of father to-(near) will-go (and) him will tell, "father, I of-God before noun of the-

gōrōt kata-ī pāp karehō, mūi ār tōmār byātā habār mata nōyāō. Mōk  
*gōrōt kōtō-ī pāp karehō, mūi ār tōmār bātā hōbār mōtō nōyāō Mōk*  
 at-foot how-much (very great) sin have done, I no longer thy son to be worthy sin-not Me

tōmār māmā-khōr chākarēr nākān ākōn." Pāchhat āy uthiyā uyār bāpēr gōrat gyān.  
*tōmār māmā-khōr chākrēr nākān ākōn"* Pāsōl ōy uthiā uār bāpēr gōrōt gāl.  
 thy hired servants (of) him I keep "Then he arose and-of-his father to (near) went

Anēk dūrat thāktē-ī ār uyār bāp uyāk dēkiyā mōhtē dauri-yāyā gānā  
*Onēk dūrōt thāktē-ī ār uār bāp uāk dēkiā mōhtē dauṛi-zāyā gālā*  
 Great way off while he was even and his father him having seen by affection having run neck

dhariyā chumā khāinē. Takhan uyār byātā uyāk kaīnē, 'bā, mūi Paramēśvarēr  
*dhōriā chumā khālē. Tōkhōn uār bātā uāk kōlē, 'bā, mūi Pōrmēshhōrēr*  
 holding kisses ate Then his son him tell, 'father, I Heaven

gōrat tōmār āgat kata-ī pāp karehō Mūi ār tōmār byātā habār  
*gōrōt tōmār āgōt kōtō-ī pāp karehō. Mūi ār tōmār bātā hōbār*  
 near the before much sin have committed I I any-longer thy son 'to-be

mata nōyāō 'Kintuk uyār bāpē tāmār chākarēr-gharak kaīnē, 'sakān khub  
*mōtō nōyāō.' Kintuk uār bāpē tāmār chākrēr-ghōrōk kōlē, 'shōkāl khub*  
 worthy sin-not 'But his father his servant's to said, 'son very

bākā kāprā āniyā uyāk parān, uyār hātāt ēknā āngut ār pāōt jōtā dēō  
*bākā kāprā āniā uāk pōrān; uār hātāt āknā āngut ār pāōt zōtā dāō*  
 fine clothes fetch-(and)-him put on, his hand on a ring and on-foot shoes put.

Hāmārā khāyā dāyā khum matē an-tāmsā kari. Mōr ēi chhāōyā kōnā  
*Hāmārā khāyā-dāyā khum mōtē āng-tāmsā kōri Mōr ēi sāvā kunā*  
 Let-us eating-(and)-feeding; perfect manner enjoyment make Mine this son (one)

marchhin, phir bāchī uthchē; hārē gēchhin, tāk pāōyā gēichhē.' Ēi kathā  
*mōrsil, phir bāchī uthchē; hārē gāsil, tāk pāvā gēisē.' Ēi kōtā*  
 was dead, again to-life has-arisen, lost was, him found has-been' These words

kayā umrā khum-matē ang-tāmsā kaīrbār dharnē  
*kōyā umā khum-mōtē āng-tāmsā kōirbār dhōrlē.*  
 saying they thoroughly enjoyment to make began

Bara chhāōyā-kōnā khētāt āchhin Tāy phiriyā bārīr gōrat āsnē  
*Bōrō sāvā-kunā khētāt āsil. Tā phiriyā bārīr gōrōt āshlē*  
 (The)-elder boy (one) in-the field was He coming back of-house near-at-the-foot on coming

ghātāt thāktē ār bārīt nāchan ār gān śunbār pāinē Takhan āy uyār  
*ghātāt thāktē ā bārīt nāchōn ār gān shumbār pālē Tōkhōn ōy uār*  
 in-the-way still (and) at-the-house dancing and music hear could Then he his

ēk-jan chākrak dākē puchbār dharnē, 'ignā ki?' Tāy uyāk kaīnē, 'tōmār  
*āk-zōn chākōrōk dākē puchbār dhōrlē, 'glā ki?' Tāy uāk kōlē, 'tōmār*  
 one servant having-called to-ask began, 'these (what) are?' He to-him replied, 'thy

bhāi āinchē. Tōmār bāp khum-matē khābār bānāichē Tōmār bhāiōk  
*bhāi āinchē Tōmār bāp khum-mōtē khābār bānāichē Tōmār bhāiōk*  
 brother has-come Thy father thoroughly feast has-got-up Thy brother

bhāna matē pāichē kyānnē.' Ēi katātē āy bāra gōsa hāin. Tāni  
*bhālō mōtē pāichē kānnē.' Ēi kōtātē ōy bōrō gōshā hōil. Tāny*  
 in-good condition has-got because ' This word-(on) he very angry became He

bhitarat ār nā yāy Pāchhat uyār bāp bārat āsiyā uyāk bujbār dhairanē.  
*bhitōrōt ār nā zāy. Pāsōt uār bāp bārrōt āshā uāk buzbār dhōrlē.*  
 inside more not would-go After-that his father outside having-come him to explain began  
 Āy uyār bāpak jab dinē, 'mūi ēta-din hain tōmār kata sēbā kannu;  
 Ōy uār bāpōk zōb dlē, 'mū ātō-din hōil tōmār kōtō shēbā kannu;  
 He his father-to answer gave, 'I such-a-long-time past thy much service have-done,  
 tōmār katā kōna din phēnāi nāi, kintuk kai tōmrā ēk-tā chhāganēr  
 tōmār kōtā kōnō din phālāi nār, kintuk kōi tōmrā āk-tā sāgōlēr  
 thy order any day have-thrown not, but where thou one of-goat  
 pātā-ō dēn nāi, yē tā-kē niyā hāmār sātīr-garak dhariyā ang-tāmsā karmō.  
 pātā-ō dān nāi, zē tā-kē niā hāmār shātīr-gōrōk dhōriā ōng-tāmsā kōrmō.  
 hid-even hast-given not, that it with my companions with enjoyment I-may-make  
 Yē byātā tōmār saug pāsā-kari natīr bārīt dinē, tāy āsnē tārē kyānnē  
 Zē bātā tōmār shōg pāshā-kōri nōtir bārīt dlē, tāy āshlē tārē kānnē  
 What son thy all money harlots houses-at has given, his on-coming (for) his sake  
 katay khābār bānāinēn.' Tār bāpē tāk kainē, 'tūi sadāy mōr sātē  
 kōtōy khābār bānālēn.' Tār bāpē tāk kōlē, 'tūi shōdāy mōr shātē  
 how many-kinds-of food thou-hast prepared ' His father him-to said, 'thou always me with  
 āchis, mōr yāk haibē saugē tōr An-tāmsā karbārē-i nāgē Tōr bhāi  
 āchish, mōr zāk hōibē shōgē tōr Ōng-tāmsā kōrbārē-i lāgē Tōr bhār  
 art, my what will-be all thine Merriment to-make even is meet Thy brother  
 kōnā marchin, hāichchē; hārāichin, tāk pāōyā gēichē.  
 kunā mōrchil, bāichchē; hārāichil, tāk pāwā gēichē.  
 (one) was-dead, has come-to-life again, was lost, he found has-been'

The second specimen from Rangpur is a folk-song King Manāi relinquished his throne and became an ascetic, and the following are the arguments which induced him to follow this course of conduct —



[No. 38.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT.

(RANGPUR DISTRICT.)

ভনে আসি ওবে মনাই বয়ু দি ।  
 বোহা নাগাচ সব বদ আশ্রাফে দিমান বহ  
 ভনে আসি ওবে মনাই বয়ু দি ।  
 যে তন পানবিত্ চড়ে, পাণ্ডা ধিনায়, ছল চুনায় মাতে  
 হারো তমু থাকে খাদে কেউনা যাবে মাতে ।

	Bhabē	āsi,	ō-rē	Manāi,	kannu	ki ?	
	Bhōbē	āshi,	ō-rē	Mōnāi,	lollu	li ?	
	In the world	having come,	O	Manāi,	thou didst	what ?	
Rōjā	nāmāi	śib	kara ;	Āllā-kē	didār	kara.	
Rōzū	nāmāz	shōb	kōrō,	Āllā-kē	didār	kōrō	
Fasting	prayers	all	do,	Allāh	co-guarant	make	
	Bhabē	āsi,	ō-rē	Manāi,	kannu	ki ?	
	Bhōbē	āshi,	ō-rē	Mōnāi,	lollu	li ?	
	In the-world	having-come,	O	Manāi,	thou-didst	what ?	
Yē	jan	pānkūt	charē,	pānkhā	hināy,	chhatra	dhunāy mātē,
Zē	zōn	pālkūt	chōrē,	pānkhā	hilāy,	sōtrō	dhulāy mātē,
What	man	in-pal in cen	mounts,	fan	causes to be more l,	umbrella	has-born over his-head,
Tār-ō	tanu	khākē	khābē,	kēu-nā	yābē	sātē	
Tār-ō	tōnu	khākē	khābē,	kēu-nā	zābē	shātē.	
His even	body	the dust	will-eat,	anyone not	will-go	with (him)	

## FREE TRANSLATION OF THE ABOVE.

What didst thou, O Manāi, when thou camest into the world ?

Fast thou, and pray, make Allāh see thee.

What didst thou, O Manāi, when thou camest into the world ?

The (mighty) man, who mounts in palankeen, who has himself fanned, and who has the umbrella (of royalty) carried over his head, even his body, the dust will eat, and no one will go with him (to the other world).

In Jalpaiguri, also, pure Rājbangsī is spoken. Of the three following specimens, one is a translation of the Parable of the Prodigal Son, and two are Folk-songs. It has not been thought necessary to add, again, a phonetic transcription.

[No. 39.]

## INDO-ARYAN FAMILY.

(EASTERN-GROUP.)

## BENGALI OR BANĀGA-BHĀSHĀ

RĀJBANĀGŚĪ DIALECT.

(JALPAIGURI DISTRICT)

(Babu Muralādhār Ray Chaudhri, 1898.)

এক বন্ধুকার ছুই বন্ বেটা আছিল। অম্‌হার মধ্যত্ ছোট বেটা অব্ বাপক্ কহিল্ কি বোলে বা হামার সম্পত্তির মুই যে ভাগ পাম্ তা তুই মোক্ দে। তাতে উয়্য অম্‌হার মধ্যত্ সম্পত্তি বাঁট্ করে দিলেক। খোডায় কয় দিন বাদ শিশুয়া বেটা তামান্ সম্পত্তি একেঠে কোরে ছুরদেশহ পালায় গেল্। ঐঠে যায়া হানে যেই সেই খরচ কোরে অব্ সম্পত্তি ফুবায় দিল্। অঁয যেলা তামান্ খরচ কোরে ফেলাল্ সেলা ঐ দেশে খোব আকাল পৈল্। আব্ অঁই সেলা কফ্‌ত্ পডিবা লাগিল্। সেলা অঁয় ঐ দেশের একবন্ বন্দরিয়্যার ঠে যায়া অব্‌হে আশ্রা নিলে, আর ঐ বন্দরিয়্যা লোকটা অক্ আপনকাব জমিত্ শোর চরাবার পাঠায় দিলেক্। তার পাছৎ, শোবে যেইলা খসা খায়, ঐলা দিয়া উঁয়ায় অর্ পেট্ ভরবার মনে করিল্। কিন্তুক্ কাঁহয় অক্ খসা দিলে নাই। পাছৎ যেলা অব্ সূর্তি হইল্, সেলা কহিব্যার ধল্লে কিবোলে মোর বাপের কত দরমাহা খয়া চাকর পেটের চাহে বেশি খাবার পায়া আর মুই এইঠে ভোকে মরেছু। মুই মোর বাপের উঠে যায়া কহিম্ বোলে বা, মুইত তোরঠে আব পরকাল খওয়াবার তানেও বড পাপ করছু, মুইত আর তোর বেটা হবার যোইগ্ ন হাঁঅ, মোক্ এলা তুই তোর একবন্ দরমহাখয়া চাকরের মতন রাখেক্। তার পাছে অঁয় সেলা অব্ বাপেরঠে উঠে গেল্। কিন্তুক্ অঁয় দূরৎ রহিতেই অব্ বাপ্ অক্ দেখা পাইছিলো, আর কান্দমুন্দ হযা দৌড়ে যায়া অব্ গালা ধরে চুমা খালে। সেলা বেটাটা কহিল্ বা, মুইত তোরঠে আর আরজন্মের তানেও খুব পাপ কোনু, মুই আর তোব্ বেটা বোলে চিন্‌হা দিব্যার মতন নহাঁঅ। কিন্তুক্ অব্ বাপ্ অব্ নিজের চাকরের ঘরক্ কহিল্—চট্‌কোরে খোব্ ভাল কাপড আনিয়া এক্ পিন্কাও, এর্ হাতৎ আংঠি আব পাঁওৎ জতা পিন্কে দেও; আর হাম্‌রা খোব ভাল কোরে খায়া কনেক্ হাঁউস্ করি। কেনে না মোর এই বেটা ত মরে গেইছিলো এলানে বাঁচিল্, ঐ হারায় গেইছিলো এলানে পয়া গেল্। তার পাছৎ সঁবায় হাঁউস্ করিবাব ধল্লে ॥

আর অব্ বড বেটা সেলা হালবাডীত্ আছিলো, তাঁয় আসিয়া ঘরের বগ্লাবগলী হোলে নাচন্ আর বাজন্ শুনিবার পাইলে। তারপব অঁয় একবন্ চাকরক্ বগলৎ ডাকায় পুছিল্ বোলে হিলা কিরে? চাকরটা অব্ কহিল্ বোলে তোর ভাই আইছে, তোর বাপ্ তোর ভাইক্ ভালে ভালে পায়া খোব ভোজ্ তিয়ারি কৈছে। এতে অঁয় বড্‌ রাগ হৈল্ আর ভিতরৎ যাবাব চাহিল্ নাই। তার পাছৎ অব্ বাপ্ বাহেরৎ আসে অক্ খোব্ সম্‌বাবার ধৈল্লে, কিন্তুক্ অঁয় বাপক্ জ্যাব দিয়া কহিল্ বোলে দেখেক্ বা, এত বচ্ছর হাতে মুই তোর কত সেবা কন্মু, তোব্ কুন হুকুমে মুই কুন দিন লেজ্‌ নাই, তাঁহ তুই মোক্ কুন দিনে একটা ছাগলের বাচ্চা দিলো নাই যে মোর বন্ধুর ঘরক্ ধোরে মুই এক দিন কনেক্ হাঁউস্ কঁর, আর তোর এই বেটা যে নটীর পাছৎ তোব্ সম্পত্তি ফুরায় দিছে তাঁহ অঁয় যেলা আসিল্ সেলায় তুই অব্তানে বড ভোজ্ তিয়ারি কোল্লো। কিন্তুক্ অব্ বাপ্ অক্ কহিল্ বেটা! তুই ত সদায় মোর লগৎ আছিল্, মোব্ যে হোবে ইলা তামানে ত তোরে। এই যে কনেক হাঁউস্ তামসা কন্ম, ইটা করা ভালে হইচে, তোর এই ভাইত মরে গেইছিলো এলা বাঁচিল্, হারায় গেইছিলো এলা পয়া গেল্।

[No. 39.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT.

(JALPAIGURI DISTRICT.)

*(Babu Muralidhar Ray Chaudhri, 1898.)*

Ēk jhankār dui-jhan bētā āchhil. Ambār madhyat chhōta bētā ar  
*One person's two-person sons were. Of-them amongst the-youngest son's*  
 bāpak kahil ki-bōlē, 'bā, hāmār sampattir mui je bhāg pām, tā  
*father-to said that, 'father, our property's I which share will-get, that*  
 tui mōk dē.' Tātē ūyāy ambār madhyat sampatti bāt-karē-dilēk.  
*thou me-to gve.' Thereupon he of-them amongst (his) property divided.*  
 Thōrāy-kay din bād śisūā bētā tāmān sampatti ēkēthē kōrē  
*A-few days after (the) youngest son (the) whole property into-one making*  
 dūrdēsat pālāy-gēl Aithē jāyā-hānē jēi-sēi  
*to-a-distant-land went-away. There having-gone in-this-and-that (i.e., wantonly)*  
 kharach-kōrē, ar sampatti phurāy-dil. Āy jēlā tāmān kharach-kōrē-phēlāl  
*spending his property (he) exhausted. He when (the) whole spent*  
 sēlā ai-dēsat khōb ākāl pail. Ār āi sēlā kashtat  
*then in-that-land (a) great famine fell And he then in-misery*  
 paribā lāgil. Sēlā āy ai dēśēr ēk-jhan bandariyār-thai jāyā arhē  
*began-to-fall. Then he of-that-country (to) one-man townsman's-presence going his*  
 āsrā nilē, ar ai bandariā-lok-tā ak āpankār jamit sōr charābār  
*shelter took, and that townsman him (in) his-own land swine to-graze*  
 pāthāy-dilēk. Tār pāchhat, sōrē jēlā khasā khāy, ailā diyā ūyāy ar  
*sent. That-after, swine which husks eat, those with he his*  
 pēt bharābār manē-karil, kmtuk kāhāy ak khasā dilē nāi. Pāchhat  
*belly to-fill thought (desired), but anybody him husks gave not. Subsequently*  
 jēlā ar sūrtti hail, sēlā kahibār dhallē 'ki-bōlē, 'mōr bāpēr  
*when his sense came (back), then to-say (he)-began that, 'my father's*  
 kata darmāhā-khayā chākar pētēr chāhē bēsi khābār pāy,  
*how-many wages-eating servants (the) belly-(wants) than more food get,*  
 ar mui ēithē bhōkē marēchhu. Mui mōr bāpēr-uthē jāyā  
*and I here of-hunger am-dying. I (to) my father's-presence going*  
 kahim bōlē "bā, mui-ta tōr-thē ar parakāl  
*will-tell (him) that "father, I-indeed in-thy-presence and the next-world*  
 khaoyābār (khawābār)-tānē-ō bara pāp-karchhu, mui-ta ar tōr bētā  
*to-lose-also greatly have-sinned, I-indeed again thy son*  
 habār jōig na-hāa, mōk ēlā tui tōr ēk-jhan darmāhā-khayā chākarēr  
*to-be (called) worthy not-am, me now thou thy one-man paid servant*

matan rākhēk.”’ Tār-pāchhe āy sēlā ar bāpēr-thē uthē-gēl. Kintuk āy  
*like keep.”’ That-after he then (to) his father’s-presence went. But he*  
 dūrat rahitē-i ar bāp ak dēkhā-pāichhlō, ar kāndamunda  
*at-a-distance remaining-even his father him got-to-see, and full-of-grief*  
 hayā daurē-jāyā ar gālā dhōrē chumā khālē Sēlā bētā-tā  
*becoming (and) running (to him) his neck clasping a-kiss ate Then the-son*  
 kahil, ‘bā, mui-ta tōr-thē ar ar-janmēr-tānē-ō khub  
*told (him), ‘father, I-indeed (in) thy-presence and against-the-next-world-also great*  
 pāp kōrnu, mu ar tōr bētā bōlē-chinhā-dibār matan na-hāa’ Kintuk  
*sin have-committed, I again thy son as-to-be-regarded fit not-am.’ But*  
 ar bāp ar nijēr chākarēr-gharak kahil, ‘chat-kōrē khōb bhāla kāpar  
*his father his own servant told, ‘quickly (a) very good cloth*  
 āniyā ēk pindhāō, ēr-hātāt āngthi ar pāōt  
*bringng this (my son) cause-to-put-on, on-his-hand (finger) (a) ring and on-(his)-feet*  
 jatā pindhē-dēō, ar hāmra khōb bhāla-kōrē khāyā kanēk hāus-kari  
*shoes put, and (let)-us very well feasting awhile make-merry.*  
 Kēnēnā mōr ēi bētā-ta marē-gēichhilō ēlānē bāchil; ē  
*Because my this son-indeed was-dead now has-become-alive; this (my son)*  
 hārāy-gēichhlō ēlānē payā-gēl’ Tār pāchhat sābbāy hāus-karibār dhallē.  
*was-lost now has-been-found’ That after all to-make-merry began.*

Ar ar bara bētā sēlā hālbārit āchhlō. Tāy āsiyā gharēr  
*And his elder son then in-(his)-field was He coming of-(his)-house*  
 baglābagli hōlē, nāchan ar bājan śunibār-pālē ‘Tār par āy ēk-jhan  
*by-the-side being, dance and music - heard. That-after he one-man*  
 chākarak bagalat dākāy puchhlil bōlē, ‘hūlā ki rē?’ Chākar-ta  
*servant near (him) calling asked (him) that, ‘these what (are), O?’ The-servant*  
 ak kahil, bōlē, ‘tōr bhāi āichchē, tōr bāp tōr bhāik  
*him told, that, ‘thy brother is-come, thy father thy brother*  
 bhālē-bhālē pāyā khōb bhōj tiyārī-kāichhē.’ Ētē  
*well (i.e., in good health) getting (back) (a) great feast has-prepared’ ‘Upon-this*  
 āy badda rāg hail, ar bhitarat jābār chāhlil nāi. Tār pāchhat ar  
*he very angry became, and within to-go wished not There-after his*  
 bāp bāhērat āsē ak khōb samjhābār dhāillē, kintuk āy bāpak  
*father out coming him much to-soothe began, but he (his) father*  
 jayāb-diyā kahil, bōlē ‘dēkhēk, bā, ēta-bachchhar-hātē mu tōr kata  
*answering said, that ‘look, father, for-so-many-years I thy how-much*  
 sēbā kannu, tōr kuna hukumē mu kuna dīn lēngha nāi,  
*service have-done, thy any order I (on) any day have-disobeyed not,*  
 tāha tu mōk kuna dīnē ēk-tā chhāgalēr-bāchchā dilō nāi, jē mōr  
*still thou me on-any day one (a-single) kid hast-given not, that my*  
 bandhur-gharak dhōrē mu ēk dīn kanēk hāus-kāra, ar tōr ēi bētā  
*friends with I one day awhile may-make-merry; and thy this son*

jē natir-pāchbat tōr sampatti phurāy-dichhē tāba āy jēlā āsil sēlāy  
*who on-prostitutes thy property had-spent-away still he when came then*  
 tui ar-tānē baṛa bhōj tiyāri-kōllō ' Kintuk ar bāp ak kahil,  
*thou for-his-sake (a) great feast thou-didst-prepare.' But his father him told,*  
 ' bētā, tui-ta saddāy mōr-lagat āchhis, mōi jē hōbē ilā tāmānē-ta  
*'son, thou-indeed always me-beside art, mine what will-be these all-indeed*  
 tōrē. Ēi jē kanēk hāus-tāmsā-kanna, i-tā karā bbālē  
*thine (are). This that awhile (we) have-made-merry, this to-do good (proper);*  
 haīchē, tōr ēi bhāi-ta mare-gēichhilō ēlā bāchil;  
*has-been, thy this brother-indeed was-dead now has-been-alive (again),*  
 hārāy-gēichhilō, ēlā payā-gēl.'  
*was-lost, now has-been-found (again).'*

The next specimen (also from Jalpaiguri) is a poem relating the woes of a widowed husband. The last verse reminds one of a corresponding passage, not unconnected with Christy-Minstrelsy, devoted to the memory of 'My darling Clementine.'

[No. 40.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT.

(JALPAIGURI DISTRICT)

*(Babu Muralidhar Rai Chaudhri, 1898.)*

মোর ঐলা কাথা ফম্ পরেছে গে, ওগে আবো । ছব মাস ভরিয়া নদারি মরিয়া ।  
 মাইয়াটা মরিয়া মই হনু পাগেলা, দিনে দিনে কান্দেছোঁ মুই দহলাত্ বসিয়া, গে আবো, ঘরবাডি ছাডিয়া ॥  
 কাঁয আব খিলাবে মোক্ আন্ধিয়া বাডিয়া কাঁয আর ডাকাবে মোর বগলত্ আসিয়া, কি কৈরকৈর করিয়া ॥  
 কাঁয দিবে মোক্ ওগে আবো বিছিনা পাবিয়া, কাঁয আর হাকাবে পাখা বগলত্ বসিয়া কি কেবেত্ কুকত্ করিয়া ।  
 জাবের দিনে আছ মুই একলায থাকিয়া, কাঁয আর থাকিবে মোক্ বগলত্ ধরিয়া, শেজা গরম করিয়া ॥  
 গিরন্তি ছাডিয়া আবো মুই হইছু বাউধিয়া, যেতি সেতি বেরাছোঁ মুই ঢুলিয়া পডিয়া, গে আবো নদারি মরিয়া ।  
 মাইয়ার বাদে মোব দেহাটা যাচে তো জুলিয়া, পাবিস্ যদি একটা মোক্ তুই আঁডি দে আনিয়া ।  
 গে আবো দয়া করিয়া ॥

## TRANSLITERATION AND TRANSLATION.

Mōr ai-lā kāthā pham parēchhē, gē, ōgē ābō,  
 (To) my all-those (past) things mind are-coming, O, O grandmother  
 (mother's mother)

chhay mās bhariyā nadāri mariyā.  
 six months for-full my-wife being-dead.

Māiyā-tā mariyā mui hanu pāgēlā, dinē-dinē kāndēchhō  
 The-wife being-dead I became mad, day-after-day have-wept

mui dahalāt basiyā gē ābō, ghar-bāri chhāriyā.  
 I in-the-low-land sitting, O grandmother, (my) home leaving.

Kāy ār khilābē mōk āndhiyā bāriya, kāy ār dākābē,  
 Who again will-feed me (herself) cooking (the meals) who again will-call

mōr-bagalat āsiyā, ki 'kaira-kaira' kariyā?  
 (me) to-my-side coming, as 'kaira-kaira'\* addressing (me)?

Kāy dibē mōk, ōgē ābō bichhinā pāriyā, kāy ār  
 Who will-cause (for) me, O grandmother, the-bed to-be-spread, who again

hākābē pākā bagalat basiyā, ki kērēt-kurūt kariyā?  
 will-move (the) fan beside (me) sitting, (the sweet noise) keret-kurut † making?

\* 'Kaira-kaira' really means 'hear me,' and is the expression used by the wife when she addresses her husband or wishes to draw his attention to her words. The wife does not call the husband by his name, and so addresses him, when required, by the above term. This is very much like the Bengali 'ওগে' used when a wife calls her husband.

† Kērēt-Kurūt is onomatopœic, and means the sound of the fan.

Jārēr-dinē āchha mui ēklāy 'thākiyā, kāy ār thākibē  
 (In) winter-days am I alone lying (on my bed), who again will-cause-to-lie-down  
 mōk bagalat-dharyā, 'ējā garam kariyā-  
 me beside (her), (the) bed warm making?

Girastī chhāriyā, ābō, muḥ haichhu bāudhiyā,  
 House-hold (duties) leaving, grandmother, I have-become (like a) bereaved-lover,  
 yētti-sētti hērāchō mui dhuliyā-pariyā, gō ābō, nadāri  
 hither-and-thither am-roaming I reeling-and-tossing, O grandmother, (my) wife  
 mariyā.  
 being-dead.

Māyār-bādē mōi dōhā-tā jāchhē-tō-j'aliyā, pāris yadi, ēk-tā  
 For-(my)-wife my body is-burning, canst if (thou) one (a)  
 mōk tui āri de-āniyā, gō ābō, dayā kariyā  
 me thou widow dost-bring, O grandmother, mercy (on me) taking

### FREE TRANSLATION OF THE FOREGOING

All those past things are coming to my mind for full six months, O my grandmother, my wife being dead.

My wife being dead I became mad, and day after day have I wept sitting in the low-lands, O grandmother, leaving my home

Who will now cook my meals and feed me, who will now call me, coming to my side and addressing me as 'kaira kaira'?

Who will now, O my grandmother, spread the bed for me, who will fan me, as she sits beside me, making the sweet sound of 'kērēt kurūt'?

In wintry nights am I alone lying on my bed. Who will now make me lie down beside her, making the bed warm (with her body)?

Leaving my household duties, O my grandmother, I have become like a bereaved lover. Hither and thither am I roaming, reeling and tossing, O grandmother, my wife being dead.

My whole frame is aflame for my wife. Bring me a widow (for me to marry) if thou canst, O grandmother, taking pity on me.

The next specimen (also from Jalpaiguri) is a poem relating the woes of an unmarried girl.

[No. 41.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

RĀJBANĠSĪ DIALECT.

(JALPAIGURI DISTRICT.)

*(Babu Muralīdhar Rai Chaudhri, 1898.)*

পৰ্থম্ যৌবনের কালে না হৈল্ মোর বিয়া,  
আর কতকাল রহিম্ ঘরে একাকিনী হয়,  
রে বিধি নিদয়া।

হাইলা পৈল্ মোর সোনার যৌবন, মলেয়ার ঝরে,  
মাও বাপে মোর হৈল্ বাদী না দিল্ পরের ঘরে,  
রে বিধি নিদয়া।

বাপক্ না কও সরমে মুই মাওক্ না কও লাজে,  
ধিকি ধিকি তুমির অঘুণ্ জ্বলেছে দেহার মাঝে,  
রে বিধি নিদয়া।

পেট ফাটে তাও মুখ না ফাটে লাজ্ সরমের ডরে,  
খুলিয়া কোলে মনের কাথা নিন্দা করে পরে,  
রে বিধি নিদয়া।

এমন মন মোর করে রে বিধি এমন মন মোর করে,  
মনের মত চেঙ্গরা দেখি ধরিয়া পালাও ছরে,  
রে বিধি নিদয়া।

কহে কবে কলঙ্কিনী হানি নাইক মোর তাতে,  
মনের সাথে করিম্ কেলি পতি নিয়া সাথে,  
বে বিধি নিদয়া ॥

## TRANSLITERATION AND TRANSLATION

Partham jaubanēr kālē nā hail mōr biyā,  
(At) first youth's time not was my marriage (solemnized),  
Ār katakāl rahim gharē ēkākini hayā,  
Still how-long shall-(I)-remain at-home single being,  
Rē bidhi nidayā.  
O fate cruel.

Hāilā-pail mōr sōnār jauban, malēyār jharē.  
Bends-down my golden youth, (at) Malaya's breeze.  
Bengali



Māo-bāpē mōr hail bādī nā dil parē  
*Parents my have-become (my) foes (since they) not have-ent (me to) another's*  
 gharē.  
*house (in marriage).*

Rē bidhi nidayā.  
*O fate cruel.*

Bāpak nā kaō saramē, mui māōk nā kaō lājē.  
*(My) father not I-do-request for-shame, I (my) mother nor do-(I)-request out-of-*  
*modesty.*

Dhiki-dhiki tushir aghun j'alēchhē d'hir mājhē.  
*Slowly of-chaff a-fire is-burning (my) frame within*

Rē bidhi nidayā.  
*O fate cruel*

Pēt phātō tō mukh nī phitē kāj-saramē darē,  
*(Even my) belly may-burst still (my) mouth (does) not open of-shame for-fear,*

Khuliyā kōlē manēr kāthā mindi-karē parē.  
*Opening speaking (my) mind's feelings do-blame o'her-people.*

Rē bidhi nidayā.  
*O fate cruel.*

Ēman man mōr karē, rē bidhi, ēman man mōr karē,  
*Such mind mine makes, O Lord!, such mind mine makes,*

Manēr mata chēngrā dēkhi dhariyā pālō dūrē,  
*(My) heart's-desire equal-to (a) youth (I) find with-him (I) fly far-away,*

Rē bidhi nidayā.  
*O fate cruel.*

Kahē kabē kalaukīnī? Hāni nāika  
*Say (who) will-say (that I am) stained (in character)? Harm (there) is-not*  
 mōr tatē,  
*to-me in-that,*

Manēr sādhe karim-kēli pati miyā sādhe.  
*(Up to) (my) heart's desire I shall-enjoy (my) husband taking with-me.*

Rē bidhi nidayā  
*O fate cruel.*

## FREE TRANSLATION OF THE FOREGOING.

### 1.

At dawning youth I was not by Hymen favoured,  
 How long still am I to remain single at home,  
 O fate marble-hearted!

## 2.

The full-blown flower of my golden youth yields to Malaya's softest breeze,  
 My parents have become my foes in not sending me to another's home bound in  
 ties hymeneal,  
 O fate marble-hearted !

## 3.

My heart I cannot open to my father for shame, my mother I cannot press by  
 maidenly modesty bound,  
 Slowly is love consuming my frame as fire within chaff,  
 O fate marble-hearted !

## 4.

Even though my soul give way to pressing love within, my lips never open for fear  
 of shame,  
 If I give out the feelings of my heart, the folk would blame me,  
 O fate marble-hearted !

## 5.

Such mind is mine, Oh Lord, such mind is mine,  
 A youth to my heart would I find, with him would I fly to a distant clime,  
 O fate marble-hearted !

## 6.

Stain who will my name, aught do I not care  
 To the fill of my heart will I enjoy the time in my love's sweet company,  
 O fate marble-hearted !

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In the State of Cooch Behar, also, pure Rājbangsī is spoken. Of the two specimens  
 here given (both of which have been kindly provided by the State officials), the  
 first is a translation of the Parable of the Prodigal Son ; and the other is a folk-song.

[No. 42.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ

RAJBANĒSĪ DIALECT

(COOCH BIHAR STATE)

এক জন মান্দিব্ ছই যোনা বেটা আছিল্। তার মস্তে ঘেটি জন উয়ার বাগোন্ হইল্, তা, দাপ্দিব্ যে তিন্যা মূই পাইল্ তার মোব্ দেন। তাতে তাঁয় তার দাপ্দিব্ দেশে গাটোন্ বাড়িয়া চিবিয়া দিল্। টেইল্ দিন নাই বাইতে ঘেটি মাতি বুলে মাংগাও গোয়েয়া নিয়া হুবাফুত এক দেশেহু গেল্। সেটে মুচ্চামি শুভামি বসিয়া বুলে তাশা সর্ভা উইয়া নিল্। পাচোং যোনা বুলে বহু করিয়া দেশাষ্টর সেনায অতি ভারি দয়া নাগিল্। ঐ আগাঘোহু ভার বহু মানহান হুগা ধরিয়া। যোনা গুটাত এক মতোরোহু দায়া এক জন মউদিয়া মান্দিব্ মমাংগ লিখ। তাঁয় উয়াহু শুভামি চাফোংগ মাদে নিয়া মনানোহু দিয়া পেঠাইল। পাচোং শুররে যোনা চিবিয়া গাফ্ তাতে বাগো হইল, তা তাশো হইল দিল্ না। পাচোং উয়ার চইল্ হইল্, যোনে মোব না বাগ আছে, সেটে ফস চাফু মমাংগ পাচ, পেই হুবাফু ক্যালে ছ্যাভে গাবারও পাচ, আর মূই এটে ভোং মমাং। মূই পাপেগ বেটা শইল, তাহু শইল না মূই তোমার বাগোহু ভারি মোব শুনা শইল জে। মূই তোমার বেটাে দাখিল মোমাং। মোব্ তোমার এক জন দন্দা মোব চাকরের নামায বাগো। পাচোং শুভাম্ উইয়া উয়া মাপেগ মচোং গেল্। সেলা উয়াব্ বাগ্ উয়াব্ চেইল্ দয় হতে দেখিয়া আশা বাগা করিয়া সৌভিয়া বাগা শোনা দাপ্দিব্ দিয়া চুনা বাইল্। তাওনা বাগোন্ কইল্ মূই ভারি মোব মাইট শইল্, মূই আর তোমার মণোর মুন্দি মোমাং। সেলা উয়ার বাগ নিয়া চাফাশুলাক্ শইল দিগ্দিব্ করিয়া গু ভাফু শাপড় আনি ইহাক্ পেঁদাও, হাতোত অউটা আর পাঁওত জোতা পেঁদায়া দেও। আর আমাং বাগো দাগো বসিয়া হইদি কুদি কবি। কেনেনা আমার এই তাওনা মবিয়া হইছে, নিউর্দীশ্ হচিল্, পাচোং গেল্। পাচোং ওনয় হাঁদি খেলি করিবার ধরিল্ ॥

আব তার বড বেটা বেতোহু আছিল্, তাঁয় বর্ডার পাচোং আসিয়া শুনিল্ নাচোন্ শইল বাকনা হবার ধৈরচে। সেলা তাঁয় এক জন চাকরোব্ বাগোহু ভাবেয়া গুচিল্, এওলা কি ? তাঁয় তাক্ কইল্ তোমার ভাই আইছে ; তাঁয় ভালে ভালে শাঁচিয়া আইছে সেই বাদে তোমার বাগ্ গুর বাওনা দাওব্ উন্ ধুম্ কইল্চে। গুঁয়াব্ ঐ কাতা শুনিয়া আক্ বাইল্, আর বর্ডা সৌন্দেবার চাইল্ না। পাচোং উয়াব্ বাগ্ বাডীব বাহিব হয়া উয়াক্ বুছামাতা করিবার ধরিল্। তাতো গুঁয়াব্ সম্জা সম্জি না মানিয়া উয়ার বাগোক কইল্ দেবো। দেখি মূই এতো বচব হাতে তোমার বাগ্ বেহুমৎ কম্, তোমার কোন কাতা কোন কোন বেলাও কেলাও নাই, তাতো তোমরা কোন বেলা মোব্ একনা হাগলেব বাচ্চাও দেন্ নাই, যে মূই মোব মবিব ঘব সন্দা রঙ্গ্ ভামসা কবি। আব্ তোমার এই বেটা যাঁয় নটাবাঠী কবিয়া গোটায্ গিরস্তি কানা কবি দিল্ তাঁয় বেলা আসিল্ সেলা তোমরা তার বাদে মেলা হাওযাব উন্ ধুম্ লাগাইচেন। সেলা তাঁয় তাক্ কইল বাবা তুই সদাই আমার কাচোং আছিল্, আব্ আমাব যে গুলা যা আছে তা বুলে তোব্, তোব্ এই ভাই মবিয়া গেছিল্, বাঁচিছে, হাবায়া গেচিল্, পাওয়া গেইছে। সেই বাদে হাঁসি কুসী কবা যায ॥

[No. 42.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BAṄGA-BHĀSHĀ.

RĀJBANĒSĪ DIALECT.

(COOCH BEHAR STATE.)

Ēk janā mānsir dui kōnā bētā āchhil. Tār maddē chhōta jan  
*One individual man-of two pieces son were. Them amongst younger individual*  
 uyār bāpōk kaīl, 'bā, sampatir jē his'ā mūi pāim tāk mōk  
*his father-to said, 'father, property-of what share I shall-get that me*  
 dēn' Tātē tāy tār mālmāttā dōnō b'ātāk bātiyā chiriyā dīl.  
*give.' Thereupon he his property two sons-to dividing splitting gave.*  
 Dhēil din nāi jāitē chhota b'ātā kullē mālmāttā gōtēyā niyā dūrāntar  
*Many day not going, younger son all property collecting taking distant*  
 ēk d'āsōt gēil. Sētē nuchchāmi-gundāmi kariyā kullē tākā-kaṛī  
*one country-to went. There debauchery doing all rupees-(and)-cowries*  
 ūriyā dīl. Pāchōt jēlā kullē kharach kariyā phēlāl sēlāy ati bhāri  
*squandering he-gave Afterwards when all expense doing ended then very big*  
 mangā nāgul Ai ākālōt ūyār bara nānchhānā habār dharīl. Sēlā  
*scarcity began. That scarcity-in his much distress to-be began Thereupon*  
 ōyāy ēk sahorōt jāyā ēk jan saūriyā mānsir sannāgat nīl  
*that-man one town-to going one individual town-living man-of protection took*  
 Tāy ūyāk sūyōr chārēbār bādē nijā maydānōt diyā pēthāil Pāchōt sūyarē  
*He him sworn to-keep for own field-to having-given sent Afterwards the-swine*  
 jē-glā jinish khāy tā-kē khābār chāil, tā tā-k-ō kāō dīl nā. Pāchōt  
*what things eat that to-eat he-wished, but that-even anybody gave not Afterwards*  
 ūyār hūs haīl; bōlē, 'mōr-nā bāp āchhē, sētē kata chākar  
*his consciousness became, he-says, 'my-indeed father exists, with-him how-many servants*  
 darmā-ō pāy, pēt bharēyā ph'ālē chh'ārē khābār-ō pāy, ār mūi ethā  
*pay-too get, belly filling wasting scattering to-eat-too get; and I here*  
 bhōkē marō Mūi bāpēr otē jāim, tā-k kaīm, "bā' mūi tōmār  
*hunger-with die. I father-of there will-go him-to I-will-say, "father! I of-you*  
 kāchhōt bhāri dōsh-gunā kaīr-chō, mūi tōmār bētār dākhil nōyāō, mōk  
*before much sin have-done, I your son-of worthy not-am; me*  
 tōmār ēk jan darmā-khōr chākarēr nākāl rākbō." Pāchōt ōyāy  
*your one individual pay-eating servant-of like keep" Then he*  
 ūthiyā uyār bāpēr kāchōt gēil. Sēlā ūyār bāp uyāk dhēil dūr hātē  
*rising his father-of near went. Then his father him great distance from*  
 dēkhiyā ākā-bākā kariyā dauriyā jāyā gālā sāptēyā dhariyā, chūmā  
*seeing, haste doing, running going neck embracing catching, 1188*

khāil. Chhāoyā (chhāwā) bāpōk kañl, 'mūi bhīri dīah ghāit kārēhō,  
*etc. The-son father-to said, 'I much offence default have-done,*  
 mūi ār tōmār chhāoyār jūkhul nōyāō.' Sēli ūyār bīp nījā  
*I any-longer your son-of life not-am.' Thereupon his father own*  
 chākar-gūlā-k kañl, 'siggir kariyā khūb bhīl kāpar āni iyāk  
*servant-collection-to said, 'soon doing very good cloth. bringing this-man*  
 pēdāō; hātōt ānti ār pītōt jōtī pēdiyā dēō. Ār āmrā khāoyā-  
*put-on; hand-on ring and foot-on shoe putting-on give. And (let)-us eating-*  
 dāoyā kariyā hīsi khūsi kari. Kēnēnā āmār ēi chhāoyā mariyā  
*etcetera doing laughing merry-making do. Because my this son dying*  
 bīchēhē, ni-uddi<sup>s</sup> hachul, pīoyā-gūil.' Pāchōt ōmrā hīsi  
*has-survived; lost tent, is-recovered' Thereupon, these-persons laughing*  
 khēli karibīr dharil.  
*merry-making to-do began.*

Ār tār bārā bētā khēōt āchil, tīy bōrīr kāchōt āsiyā  
*Now his elder son field-in, was, he her-of near coming*  
 sunil nāchōn bāij-bājnā habīr dhāirehē. Sēli tīy ēk jan chākarōk  
*heard dancing music to-be has-begun Then he one individual servant*  
 kāchhōt dākōyā pūchul, 'ē-gūli kī? Tīy tūl kañl, 'tōmār bhāi āichēhē,  
*near calling asked, 'this-what?' He her-to said, 'your brother has-come,*  
 tāy bhālē-bhālē bīchiyā āichēhē, sēi bidē tōmār bīp khūb  
*he safe-and-sound surviving has-come, that account-on your father much*  
 khāoyā-dāoyār um-dhum kāirehē.' Ōyāy ai kātā suniyā āk  
*eating-etcetera great-preparation has-done.' He that speech hearing fire*  
 khāil, ār bārī sōdēbīr chāil nā. Pāchōt ūyār bīp bārīr bābir  
*ate, any-longer house to-enter can'ted not'. Afterwards his father house-of outside*  
 hayā, ūyāk bujā-mātā karibīr dharil. Tāt-ō ōyāy samjā-samji nā  
*being, him remonstrance to-do began. With-that-even he remon'strance not*  
 māniyā ūyār bāpōk kañl, 'dēkō-dēki, mūi ētō lachar hātē tōmār  
*mind'ing his father-to said, 'lo, I these-many years from your*  
 khāy-khējmat kannu, tōmār kōna kītā kōna belā-o phēlāō nāi,  
*service did, your any word any time-even I-disobeyed not,*  
 tātō tōmrā kōna belā mōk ēknā chhūgalēr bāchēhā-ō dēn nāi,  
*nevertheless you any time me one goat-of young-one-even gate not,*  
 jē mūi mōr sakhir-ghar suddā rang-tāmsā kari Ār tōmār  
*that I my friend-of-collection with merry-making may-do. On-the-other-hand your*  
 ēi bētā jāy natī bāji kariyā gōtāy girasti kānā kari dil, tāy  
*this son who harlot frequenting doing all property destroy doing gave, he*  
 jēlā āsil sēlā tōmrā tār bādē melā khāoyār um-dhum lāgāichēn'  
*when came then you his account-on much feasting-of great-preparation have-made'*  
 Sēlā tāy tāk kañl, 'bābā, tūi sadā-i āmār kāchōt āchis, ār  
*Thereupon he him-to said, 'child, thou alwavs-even of-me near art, and*

āmār jē-gūlā jā āchhē tā kullē tōr. Tōr ēī bhāī mariyā gēchil,  
*mine what-things what are that all thine. Thine this brother dying went,*  
 bāchichhē, hārāyā gēchil, pāoyā gēichē, sēi bādē hāsī khusi karā  
*is-alive; lost was, recovered is; that account-on laughing merriment to-do*  
 khāy.  
*is-proper.'*

[No. 43.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BAṄGA-BHĀSHĀ.

RĀJBANGSĪ DIALECT.

(COOCH BEHAR STATE.)

প্রাণ সাধুরে,

যদি যান্ সাধু পরবাস্,  
না করেন সাধু পরার আশ্,  
আপন্ হাতে সাধু জাঁখিষা থান্ ভাতোবে

প্রাণ সাধুরে,

কোচার করি সাধু না করেন্ বয,  
পরাব্ নারী সাধু আপন নোয়ায়্ রে,  
(ও) পর নারী সাধু বধিবে পবানোরে ।

প্রাণ সাধুরে,

যে দিয়া সাধু তরঙ্গ ধাব্,  
সেই দিয়া সাধু বালু চব্ রে,  
(ও) গহিন্ ধারে সাধু বয়া দেন্ নাও রে ।

প্রাণ সাধুরে,

পূবেয়া পচ্ছিয়া বাও,  
ঘোপা চায়া সাধু নাগান্ নাও,  
(ও) দাডী মাকী সাধু আখেন্ সাবধান্ রে ।

প্রাণ সাধুরে,

যেই দিয়া সাধু সাউদের ম্যালা,  
সেই দিয়া সাধু ছাঁদেন গোলাবে,  
(ও) বেচি কিনি সাধু করেন্ সাবধানে রে ।

প্রাণ সাধুরে,

তোব্ আছে সাধু বাপো ভাই,  
মোর্ অভাগিনীব্ সাধু কেও নাইরে,  
(ও) কোন্ ডালে সাধু ধৈরবে নাবীর ভবারে ॥

[No. 43.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

RĀJBANGŚĪ DIALECT.

(COOCH BEHAR STATE)

A popular song in the Rājbangśī language; being the parting words of a wife addressed to her husband, a merchant, on the eve of his sailing out to trade in distant places.

Prān sādhu rē,  
Dear merchant O,

Jadi jān, sādhu, parabās,  
If you-go, merchant, away-from-home,  
Nā karēn, sādhu, parār āś,  
Not do, merchant, other's hope,  
Āpan hātē, sādhu, ādhiyā khān bhātō, rē.  
Own hand-with, merchant, cooking eat rice, O.

Prān sādhu rē,  
Dear merchant O,

Kōchār kari, sādhu, nā karēn bay,  
In-corner-of-loincloth money, merchant, not do spend,  
Parār nārī, sādhu, āpan nōyāy, rē,  
Other's wife, merchant, ones-own is-not, O,  
(Ō) Para nārī, sādhu, badhibē parānō, rē.  
Other's wife, merchant, will-kill soul, O.

Prān sādhu rē,  
Dear merchant O,

Jē diyā, sādhu, taranga dhār,  
What direction-in, merchant, wave force,  
Sei diyā, sādhu, bālu-char, rē,  
That direction-in, merchant, sand-bank, O,  
(Ō) Gohin dhārē, sādhu, bayā dēn nāō, rē.  
Deep-current in, merchant, carrying give boat, O.

Prān sādhu rē,  
Dear merchant O,

Pubēyā pachchiyā bāō,  
Easterly westerly wind,  
Ghōpā chāyā, sādhu, nāgān nāō.  
Sheltered-nook, seeing, merchant, moor boat,  
(Ō) Dār-i mājhī, sādhu, ākhēn sābdhān rē.  
Rower helmsman, merchant, keep careful, O.



Prān sādhu rō,  
Dear merchant O,

Ĵei diyā, sādhu, sādor m'ālā,  
*What direction-in, merchant, merchandise of-gathering,*  
Sēi diyā sādhu, ehñdēn gōlā, rō,  
*That direction-in, merchant, construct a-storehouse, O,*  
(Ō) Bēchi kini, sādhu, karēn sābadhānē, rō.  
*Selling buying, merchant, do with-care, O.*

Prān sādhu rō,  
Dear merchant O,

Tōr āchhē, sādhu, bāpō bhāi,  
*Thine are, merchant, father brother,*  
Mōr abhāginir sādhu, kēō nūi, rē,  
*Me-of poor-soul-of, merchant, anyone is-not, O,*  
(Ō) Kōn dālē, sādhu, dhairhē nārīr bhārā, rē.  
*What branch, merchant, will-support wife's weight, O.*

In the Darjeeling Tarāi, the form of Bengali is in the main Rājbangśi, but we also find the influence of the neighbouring Northern Bengali of Dinajpur, in words like *āchhila*, instead of *āchhil* or *āohil*, he was. The dialect of the Darjeeling Tarāi is locally known as Bāhē. Of the two specimens here given, one is a version of the Parable of the Prodigal Son, and the other is a children's folk-song. In the transliteration, I represent *ā* by *ā*.

[No 44.]

## INDO-ARYAN FAMILY.

## (EASTERN GROUP.)

## BENGALI OR BAṄGA-BHĀSHĀ.

RĀJBANĠSĪ DIALECT, BĀHĒ SUB-DIALECT

(TARĀI, DARJEELING DISTRICT)

(Babu Prasanna Chandra Datta, 1897.)

অ্যাক্ বন্কার দুইটা বেটা ছিল। তাব্হে বিচৎ ছোট বেটাটা আপ্নার বাপক্ কোহোল্, গে বা। ধন দোলৎ যেই মুই পাম্ ত্যা মোক্ দে। তাতে অই উম্হার দোনো ভাইএর বিচৎ সয়্ সম্পত্তি বাট্ বাখেরা করে দিলে। কিছু দিন বাদে ছোট বেটা গোটে অ্যাখেঠে করিয়া দূর দেশের মুখে চলে গেল্, আর উঠে যায়। অনাচার চলন্ চলিয়া সয়্ সম্পত্তি উভায়া ফুরায়া দিলে। পাছৎ ঐ দেশৎ বড আকাল পোল্, আর অব্ বড দুঃখ্ হবার ধলে, সেলা তার পাছৎ অই যায়। ঐ দেশের অ্যাকবন্ নগ্ৰিয়ার তলে শরণ লিলে, ঐ নগ্ৰিয়াটা অক্ আপ্নাব ডাঙ্গাৎ শূয়ার চডাবার পাঠায়া দিলে। পাছৎ শূয়ারে যেইলা আকাণ্ডি খায ঐলা দিয়া অই আপ্নার পেট্ ভরবার বুদ্ধি কোলে, মুদ্দা কাহই অক্ দিলেনি। পাছৎ হুঁস পালে, আর কহবার লাগিল্, দে মোর বাপেব কত দব্কা খুয়া চাকবীয়া পেটের অধিক্ ধিক্ খরাক্ পায়, আব মুই হিঠে ভোকে মরেছ্। মুই অ্যালা আবহো বাপেরে ঠে যাম্, আর কহম্, বা গে। ধরম ছাডা তোর আগৎ কত পাপ্ কনু, মুই যে তোর বেটা ইটা কাখা আর কহিবার মুই য়েগ না হই, মোক্ তোর দরব্কা খুয়া চাকরের লাখা রাখেক্। পাছৎ অই আপ্নার বাপেবে লগৎ গেল্। মগর অই দূবৎ রহিতেই অব্ বাপ্ অক্ দেখিবার পালে, দেখিলম্বে দোডিযা যায অব্ বাপ্ অব্ বেটার গলা ধবিযা চুমা খালে। বেটা অক্ কভার লাগিল্, গে হে বা! মুই তোব্ আগৎ অনেক বেষ্মী কাম্ কইছ্, মুই আর তোব্ বেটা হবার য়েগ না হই। ত্যাব্ বাপ্টা আপ্নকার চাক্ৰিযালাক্ কহে দিলে, দে চট্ কবে সভারে চাহে বাঢ়িয়া কাপ্ৰা আনিয়া অ্যাকে পিঁধাও, আর অ্যাব্ হাতৎ আংঠী, ঠাঙ্গৎ জোতা পিঁধায দ্যাও, আর হামা খাযা দায়া আলন্দ করি, কিতানেতে মোর এইটা ছুয়া মরে গেইছিল, বর্ন্তিছে, হারায় গেইছিল, পুয়া গেল্। পাছৎ উদ্দুরা সঘায হাঁউস করবার ধলে ॥

আর অব্ বড বেটাটা স্কেৎ বাড়ীৎ ছিল, অই ঘরের লগৎ আসিয়াই নাচ গাঁন শুনা পালে। সেলা অই অ্যাক্ বন্ চাকরক্ লগৎ ডাকাযা পুছারি কোলে, হিলা কি হচে? অই অক্ কহলে, তোর ভাই আসিচে, আর তোর বাপ্ খুব খিলান পিলান্ লাগাইছে, কিতায়না অই অক্ ভালে ভালে পাইছে। মুদ্দা অই খুব গোসা হোল্, উন্দরিতি যাবার চাহেনা, পাছৎ অব্ বাপ্ বাহারৎ আসিয়া অক্ বুঝায়া কভার লাগিল্। ত্যা অই আপ্নার বাপক্ কহিলে, দেক্ দেখি অ্যাত বছর মুই তোর মিহ্নৎ করেছ্, মুই তোর কুন্হ কাখা কালাওনি তাঁহো তুই কধি মোক্ অ্যাক্না ছাগলের ছুয়াও দিস্নি দে মুই মোর দোস্ হিত্কারীক্ ধরে হাঁউস রং করি, আর তোর এইটা বেটা দে কসবীলার লগে তোর ধন কডি খাযা ফালায়চে অই বেলা আসিল্ আর সেলা তুই তার তানে খুব খিলান্ পিলান্ জুরিলো, মুদ্দা অই অক্ কোহোল্, বাছা। তুই সঘাযে মোর লগৎ হিস্, আর মোর যে হয় গোটেলায় তোব্হে। মুদ্দা হাঁউস রং করে ছলাস হবার উচিৎ লাগেছে, কিতায়না তোর এই ভাইটা মবে গেইছিল বর্ন্তিছে, হারাযা গেইছিল, পুয়া গেল ॥

[No. 44.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSIĀ.

RĀJBANGSĪ DIALECT, BĀHĒ SUB-DIALECT.

(TARĀI, DARJEELING DISTRICT.)

Ak jhankār dui-tā bētā chhila Tārḥē bichat chhōta bētā-tā āpnār  
*One man's two sons were. Of-them among younger son his-own*  
 bāpak kōhōl, 'gē bā! dhau-dōlat jēi muī pām tā mōk dē' Tātē  
*father-to said, 'O father! wealth what I shall-get that me-to give.' At-this*  
 āi umbār dōnō bhāēr bichat say-sampatti bāt-bākhērā karē-dilē. Kichhu  
*he their two brother's between wealth division made. Some*  
 din bādē chhōta bētā gōtē ākhēthē-kariyā dūr dēsēr mukhē chalē-gēl, ār  
*days after younger son all gathering far country towards set-out, and*  
 uthē jāyā anāchār chalan chaliyā say-sampatti urāyā-phurāyā-dilē. Pāchhat  
*there going rotous way living wealth wasted Afterwards*  
 aī dēsāt bara ākāl pōl, ār ar bara dukh habār dhalē. Sēlā tār-  
*that country-on great famine befell, and of-him much misery to-be began. Then its-*  
 pāchhat aī jāyā aī-dēsēr āk-jhan nagriyār talē śaran lilē. Aī  
*after he going of-that-country one-man citizen's under shelter took. That*  
 nagriyā-tā ak āpnār dāngāt śūyār charābār pāthāyā-dilē. Pāchhat śūyāre  
*citizen him his-own into-fields swine to-feed sent. Afterwards swine*  
 jēlā ākāndī khāy ailā diyā aī āpnār pēt bhāibāi buddhi-kōlē, muddā  
*what husks eat those with he his-own belly to-fill wished, but*  
 kāha-ī ak dilē-nī Pāchhat hūs pālē, ār kabhār lāgil, dē 'mōr  
*even-any-one him gave-not. Afterwards sense he-got, and to-say began, that 'my*  
 bāpēr kata darhmā-khuyā chākriyā pētēr adhuk-dhuk kharāk pāy,  
*father's how-many hired servants of-belly more-than-enough food get,*  
 ār muī lithē bhōkē marēchhu! Muī ālā ārhō bāpērē-thē jān, ār  
*and I here with-hunger am-suffering! I now again father-to shall-go, and*  
 kahum, "bā gē! dharam chhārā tōr āgat kata pāp konu, muī  
*shall-say, "father O! heaven against of-thee before how-much sin I-have-done, I*  
 jē tōr bētā itā kāthā ār kabhār jāga nā hai. Mōk tōr darhmā-khuyā  
*that thy son this word again to-utter fit not am. Me thy hired*  
 chākarēr lākhā rākhēk." ' Pāchhat āi āpnār bāpērē lagat gēl Magar āi  
*servant's like keep." ' Then he his-own father's near went. But he*  
 dūrat rahitē-ī ar bāp ak dēkhbār pālē, dēkhilmantē dōriyā jāyā  
*at-a-distance while-was his father him to-see got, as-soon-as-he-saw running going*  
 ar bāp ar bētār galā dhariyā chumā khālē. Bētā ak kabhār lāgil,  
*his father his son's neck holding kiss ate. The-son him to-say began,*

'gē-hē bā! mui tōr āgat anēk bēdharmi kām kaichhu, mui ār  
 'O father' I of-thee before many against-heaven deed did, I any-more  
 tōr bētā habār jaiga nā hai.' 'fāy bāp-tā āpankār chākriyālāk kahō-dilē,  
 thy son to-be fit not am' At-this father his-own servants-to said,  
 'dē chat-karē sabhārē chāhē bārhiyā kāprā āniyā ā-kē pīdhāō, ār ār  
 'that soon all than best robes bringing him put-on, and his  
 bātāt āngthī, thāngat jōtā pīdhāy dāo, ār hāmā khāyā-dāyā ālanda  
 hand-on ring, feet-on shoes putting give and we eating pleasure  
 karī, kitānētē mōr ēi-tā chhuā marē gēichhila, barttichhē, hārāyē gēichhila,  
 do, for my this son dying went, is-alive; losing went,  
 puyā gel.' Pāchhat ūmrā saghāy hāus karbār dhalē  
 is found' Afterwards they all merriment to-do began.

Ār ar bara bētā-tā kshēt-bārit chhila, aī gharēr lagat āsiya-ī  
 And his elder son in-the-field was, he house's near coming-even  
 nāch gān śunā-pālē Sēlā aī āk-jhan chākarak lagat dākāyā pūchhārī-kōlē,  
 dancing singing heard Then he one servant near calling asked,  
 'hilā kī hachē?' Aī ak kahlē, 'tōr bhāi āsichē, ār tōr bāp  
 'these what are-being-done?' He him-to said, 'thy brother has-come, and thy father  
 khub khilān pilān lāgāichhē, kitāynā aī ak bhālē bhālē pāichhē.'  
 much eating drinking has-arranged, because he him safe has-got.'  
 Muddā aī khub gōsā hōl, undariti jābār chāhē-nā; pāchhat ar bāp  
 But he very angry was, in-the-house to-go wished-not; then his father  
 bāhārat āsiyā ak bujhāyā kabhār lāgil. Tā aī āpnār bāpāk kahilē,  
 out coming him entreating to-say began At-this he his-own father-to said,  
 'dēk-dēkhi, āta bachhor mui tōr mihnāt karēchhu, mui tōr kunha  
 'Lo, so-many years I thy labour did, I thy any  
 kāthā phālāō-nī tāhō tui kadhi mōk āknā chhāgalēr chhuyā-ō  
 word transgressed-not still thou ever me-to one goat's young-one-even  
 dis-nī, dē mui mōr dōs-hitkārīk dharē hāus-rang karī, ār tōr ēi-tā  
 gave-not, that I my friends taking merriment may-make; and thy this  
 bētā dē kasbīlār lagē tōr dhan-karī khāyā-phālāychē, aī jēlā āsil ār  
 son that harlots with thy wealth devoured, he when came and  
 sēlā tui tār tānē khub khilān pilān jurilō.' Muddā aī ak kōhōl,  
 then thou of-him for much eating drinking began' But he him-to said,  
 'bāchhā! tui sadhāyē mōr lagat chhis, ār mōi jē hay gōtēlāy  
 'son! thou always my near are, and my what be all  
 tōrhē, muddā hāus-rang karē hulās habār uchit lāgēchhē, kitāynā  
 thine-even (is); but merriment having-made merry to-be proper has-been, for  
 tōr ēi bhāi-tā marē gēichhila, barttichhē; hārāyā gēichhila, puyā-gēl.'  
 thy this brother dying went, is-alive; lost went, is-found.'

Bātāsē bhukē,  
*In-air they-bark,*

Ṭātir gōr chāpite mōr  
*Enclosure near to-go-by my*

Jiu-tā k̃āpē hātāsē. 2.  
*Life trembles with-fear. 2.*

## VI.—EASTERN BENGALI.

Judging from the number of people who speak it, this is the most important of the Bengali dialects. It extends from the Districts of Jessore and Khulna, near Calcutta, across Eastern Bengal, and, up the Surma Valley, into the Assam Districts of Sylhet and Cachar. It exhibits well-marked peculiarities of pronunciation,—a Cockney-like hatred of pre-existing aspirates, and, in addition, the regular substitution of an aspirate for a sibilant. While Standard Bengali is unable to pronounce sibboleth, except as shibboleth, Eastern Bengali avoids the sound of sh, and has ‘hibboleth.’ On the other hand the Eastern Dialect cannot pronounce the letters *ch*, *chh*, and *j*; but substitutes *ts* for the first, *s* for the second, and *z* for the third. These peculiarities of pronunciation become more marked as we go eastward. They are only partially observed in the Districts nearest Calcutta, are in full possession of the dialect in the Central District of Dacca, and are carried to their extremest lengths in Sylhet and Cachar.

A detailed account of the various forms of the dialect will be given later on, and the above general account must suffice here.

Eastern Bengali is the dialect of the following Districts,—Dacca, Mymensingh, Tippera, and Backergunge in Bengal, and Sylhet and Cachar in Assam. An isolated colony of the dialect also appears in the island of Sandip at the mouth of the Megna, where it is surrounded on three sides by the altogether distinct South-Eastern Bengali, and is bounded on the fourth by the Bay of Bengal. Sandip belongs politically to the District of Noakhali, and the existence of Eastern Bengali in this area is explained by a reference to history. The island was formerly a kind of Alsatia colonised by pirates who came originally from the upper reaches of the Megna, near Dacca.

Eastern Bengali is also spoken in the Bengal Districts of Faridpur, Jessore, and Khulna. Here, however, we see it merging into the Standard dialect of Central Bengal, and we are authorized to call the form of speech spoken in these Districts an East-Central sub-dialect. In the extreme south of Faridpur, true Eastern Bengali is spoken.

In the north-east of the District of Mymensingh and in the Surma Valley, a mongrel form of Eastern Bengali is spoken by the debased tribes at the foot of the Garo Hills. It is principally spoken by the Hajongs, who are said to have originally immigrated from the neighbouring hill country, and it is hence called the Hajong sub-dialect.

We thus find that Eastern Bengali is spoken by the following number of people.—

Name of District	Number of Speakers
Dacca . . . . .	2,350,000
Mymensingh . . . . .	3,398,121
Tippera . . . . .	1,776,972
Backergunge . . . . .	2,144,306
Faridpur (South) . . . . .	20,000
	<hr/>
Carried over . . . . .	9,689,399

Name of District.	Number of Speakers
Brought forward . . . . .	9,689,399
Noakhali (Island of Sandip) . . . . .	100,000
Mymensingh (Haijong Sub-dialect) . . . . .	5,000
Faridpur (Remainder) . . . . .	1,796,856
Jessore . . . . .	1,884,624
Khulna . . . . .	1,173,551
Total for East-Central Sub-dialect . . . . .	4,855,031
TOTAL FOR BENGAL . . . . .	14,649,430
Sylhet (including Haijong) . . . . .	2,033,000
Cachar . . . . .	228,221
TOTAL FOR ASSAM . . . . .	2,261,221
GRAND TOTAL . . . . .	16,910,651

The dialect spoken in East Sylhet is called by Europeans Sylhettia. So also the dialect of Cachar (which is practically the same as that of Eastern Sylhet) is locally known amongst the same as Kāchārī. These local names do not connote any distinct dialect. All that can be said about these two Districts is that their local dialects are essentially the same as those of the Districts of Eastern Bengal, but that the peculiarities of speech affecting the latter, are carried to an extreme in the two Assam Districts.

Nearly all the inhabitants of Eastern Bengal are Muhammadans, and hence the dialect is sometimes called Musalmānī Bengali, a sufficiently inaccurate title when we consider that there are many Musalmāns in other parts of Bengal who do not speak it. The influence of the Muhammadan religion has, however, caused a number of Arabic and Persian words to be introduced into the vocabulary of the Eastern Districts in a more or less deformed shape. Numerous instances will be noticed in the following specimens.

#### AUTHORITIES—

No monographs have, so far as I have been able to ascertain, been specially devoted to the dialects of Eastern Bengal. On page 329 of Vol xxxv of the Calcutta Review, there is a short account of the peculiarities of the pronunciation of the dialect in the Tippera District, by Mr H C Sutherland, BCS. In the year 1867 there were published by the Government of Bengal, a series of Reports on the History and Statistics of various Districts of what was then the Province. There are short vocabularies of local words in the Reports of Dacca, Backergunge, Sylhet, and Cachar.

## TRANSLITERATION OF THE BENGALI ALPHABET FOR EASTERN BENGALI.

[Note — This is only used when no phonetic transcription is given along with the transliteration. In that case the system of transliteration used for Standard Bengali is adopted.]

### VOWELS.

As in Standard Bengali, except that ষা, following a consonant, and এ (when so pronounced) are transliterated by *ă*. ওয়া is transliterated *wā*.

### CONSONANTS.

ক <i>ka</i>	খ <i>kha</i>	গ <i>ga</i>	ঘ <i>gha, g'a</i>	ঙ <i>ṅa</i>	ত <i>ta</i>	থ <i>tha</i>	দ <i>da</i>	ধ <i>dha, d'a</i>	ন <i>na</i>
চ <i>ṭsa</i>	ছ <i>sa</i>	জ <i>za</i>	ঝ <i>zha, z'a</i>	ঞ <i>ña</i>	প <i>pa</i>	ফ <i>pha</i>	ব <i>ba</i>	ভ <i>bha, b'a</i>	ম <i>ma</i>
ট <i>ṭa</i>	ঠ <i>ṭha</i>	ড <i>da</i>	ঢ <i>dha, d'a</i>	ণ <i>ṅa</i>	য় <i>ya</i>	ষ <i>ṣa</i>	র <i>ra</i>	ল <i>la</i>	ব <i>va</i>
শ <i>sha, ṣha, śha</i> , হ <i>ha, 'a</i>									

The three sibilants are all, indifferently, transliterated by *sh*. The only exception is that the compound ঞ will be transliterated *śra*, it being pronounced *sra*.

When the aspiration of ঘ, ঝ, ঢ, ধ, and ভ is omitted in pronunciation, they are transcribed *g'a, z'a, d'a, d'a*, and *b'a*, respectively. Similarly when হ is not pronounced it is represented by '. Thus হাতে *'ātē*, কহিলাম *ka'ilām*.

The compound ঞ *ksh* is represented by *kh'*, or *kkh'*, according to pronunciation.

It will be convenient to commence the consideration of the Eastern dialect of Bengali with the form of the language spoken in the District of Dacca. This District contains the capital of Eastern Bengal, and its language may be considered as a kind of standard. The first specimen is therefore a translation of the Parable of the Prodigal Son into the dialect used by women of the Manikganj Subdivision of the Dacca District, which has been kindly prepared for me by Babu Jagadish Chandra Sen. The same dialect is spoken by the lower classes throughout the District. With the transliterated version there is also given a phonetic transcription, showing, as nearly as may be, the exact pronunciation of each word.

The following are the principal peculiarities of this dialect as illustrated by the specimen.

### I.—PRONUNCIATION.

The vowel *a* is usually pronounced as *ō* in *hot*, but is sometimes lengthened into a long *ō*. Thus, *kōvrtō* for *karita*, he used to make. This is specially common in verbal terminations, such as *lānglō*, for *lāgila*, he began, *g'ālō* (*gālō*), he went, and many others.

An unaccented *i* is almost invariably pronounced, not in its own syllable, but epenthetically in the preceding one. This change is preserved in the system adopted for spelling in the vernacular character. Thus *bāntā*, for *bāvīyā*, having divided; *kaivā* for *karīyā*, having made; *kōvrtō* for *karita*, he used to make, *b'āvblō*, for *bhābīla*, he considered; *lānglō* for *lāgila*, he began, *thāktē* for *thāktē*, remaining; *kōvbar*, or *karvbar* for *karibār*, of making, *śumbār*, for *śunibār*, of hearing, and many others.

The sound *ă* (written *'ă*) pronounced like the *ă* in *hat* is very common. The letter *ē* or *ē*, is so pronounced except when final. Thus *dēō*, give, becomes *dăō*; *dilēn*, he gave,



*dilān* ; *dēśē*, in a country, *dāshē* ; *gēla*, he went, *gālō* ; *pēt*, a belly, *pāṭ*. In the Bengali character these are all written, *d'āō*, *dil'ān*, *d'āśē*, etc. In future, I shall represent the sound by *ā*, it being understood that this usually represents a Bengali *'ā*.

The letter *ch* is pronounced *ts*. Thus *chaliyā*, having gone, is pronounced *tsōilā*, and *bachchā*, a young one, *batstsā*.

The letter *chh* is pronounced like a hard *s*. Thus *āchhūla* is pronounced *āsūlō* *chhāōyāl*, a child, *sāwāl*.

The letter *r* is pronounced *r*. Thus *bara*, pronounced *bōrō*, for *bara*, great.

Soft aspirate consonants are disaspirated. Thus *bhāgē*, in a share, is pronounced *bāgē* ; *bharanēr*, of filling, *bōrōnēr* ; *bhābūla*, he thought, *bāublō* ; *dhariyā*, having seized, *dōirā* ; *bhāla*, good, *bālō* ; *ārambha*, beginning, *ārōmbō* ; *bandhu-bāndhab*, friends and relations, *bōndu-bāndōb*. This elision of an *h*, I shall represent in phonetic transcription by an apostrophe. Thus *b'ōrōnēr*, *b'āiblō*, *d'ōirā*, etc.

Similarly the letter *h* is elided. Thus *kahūla*, he said, becomes *ka'ulō* ; *hāūla*, he became, *'oulō* ; *hāōnēr*, of being, *'oōnēr* ; *chāhūla*, he wished, *chā'ilō*.

The letter *j*, and *y* when it would be pronounced *j* in standard Bengali, are pronounced *z*. Thus *janma*, birth, is pronounced *zōnmō* ; *yāik*, let him go, *zāik* ; *yē*, who, *zē* ; *yakhan*, when, *zōkhōn*. I shall substitute *z* for *j* henceforth in dealing with this specimen

The sibilants *ś*, *sh* and *s*, are all pronounced as *sh*.

## II.—NOUNS.

The usual pleonastic suffix is *di* or *dī*, thus *duī-dī*, two ; *chh(s)ōṭa-dī*, the younger. Sometimes *tā* is used, as in *āb-tā*, a, one.

The Nominative Singular often ends in *ē*, as in *bāpē*, the father.

The termination of the Accusative-Dative is *ērē*. Thus *bāp-ērē*, to the father ; *chākar-ērē*, the servant (acc.).

The termination of the Instrumental-Locative is *ē*, or after a vowel *tē* ; also, after long *ā*, *y*. Thus *b'āg-ē*, in a share ; *dāś-ē*, in a country ; *māth-ē* in the field, *bāri-tē*, in the house ; *sāikkh'ā-tē*, in the presence of ; *khidā-y*, by hunger.

The termination of the Genitive is the same as in standard Bengali. Thus *zanēr*, of a man ; *dāśēr*, of a country ; *bārūr*, of the house

Examples of the Plural are *śuōrērā*, swine ; *chākarērā*, servants ; *chākar-gō*, servants (acc. plur.).

## III.—PRONOUNS.

First Person,—*āmi*, I ; *āmā-rē*, me, to me ; *āmār*, my.

Second Person,—*tumi*, thou ; *tōmār*, thy.

Third Person,—*tini*, *sē*, he ; *tā*, that (nom. and acc.) ; *tā-rē*, him, to him ; *tār*, his, *tā-tē*, thereon ; *tā-gō*, their ; *tārā*, they ; *tān*, to them. To him, *ōyā-rē*, his, *ōyār*. Of this, *iyār*.

Adjective Pronouns are, *ēi*, this ; *ai*, *sēi*, that.

Other Pronouns are, *zē*, who, what ; *zā-lichh(s)u*, whatever ; *zā*, what (thing) ; *kichh(s)u*, some, any ; *kēu*, anyone ; *kōnō*, any ; *li*, what ?

## IV.—VERBS.

## (a) Auxiliary Verbs, and Verbs Substantive—

*Present*,—*āchh(s)a*, thou art ; *āchh(s)ē*, he is.

*Past*,—*āchh(s)lō*, they were ; *hālō*, they became.

## (b) Finite Verbs—

*Present*,—*marī*, I die ; *karī nāi*, I did not do ; *dāō nāi*, thou didst not give ; *parē*, it falls , *khāy*, they eat

*Future*,—*kōmu*, I will say.

*Habitual Past*,—*khāitō*, they used to eat ; *kōirtō*, he used to make ; *ditō*, he used to give.

*Imperative*,—*dāō*, give ; *rākhō*, keep ; *dākha*, see !

*Past*,—*dilā*, thou gavest.

*karlō*, he said ; *gālō*, he went , *dilō*, he gave, and many others.  
*dilān*, he (respectful) gave.

*Perfect*,—*korch(ts)*, I have done ; *pāsch(ts)*, I have got ; *bāschch(ts ts)ē*, he has survived , *āsch(ts)ē*, he has come ; *pāwā-gich(ts)ē*, he has been found ; *dich(ts)ēn*, he has given

*Pluperfect*,—*gich(ts)lō*, he had gone.

*Infinitive and Pres. Part.*,—*thāuktē*, remaining ; *āistē*, coming (in both, accent on the first syllable)

*Verbal Noun*,—*ch(ts)arāsbār-lārgā*, for feeding , *kōirbār*, of doing , *śuinbār*, of hearing , *zāibār*, of going , *tōshārbār*, of appeasing ; *b'aranēr-lārgā*, for filling ; *'aonēr*, of being.

*Conjunctive Participle*,—*bāitā*, having divided ; *kaīrā*, having made ; *chārlā*, having gone ; *uthā*, having arisen , *dēikhā*, having seen, and many others

Regular are, *gyā*, having gone ; *urāiyā*, having wasted ; *pāryā*, having got ; *laryā*, having taken.

Examples of the Passive Voice are—

*karan zāik*, let it be done ; *pāwā gich(ts)ē*, he has been found.

Examples of Inceptive Compounds are—

*kōirbār āramb'a kaillō*, they began to do ; *ārgārbār lārglō*, he began to approach ; *śuinbār lārglō*, he began to hear , *tōshārbār lārglō*, he began to appease.

An example of a Desiderative Compound, is *zāsbār ch(ts)āslō*, he wished to go.

## AUTHORITY—

The Government Report on the History and Statistics of Dacca District by A. L. Olay, 1867, contains a vocabulary of words peculiar to the Dacca District

[No. 46.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀṢHĀ.

EASTERN DIALECT.

(DACCA DISTRICT, MANIKGANJ SUB-DIVISION.)

*(Babu Jogodish Chandra Sen, 1898.)*

য্যাক জনের দুইডী ছাওয়াল্ আছিলো। তাগো মৈন্দে ছোটডি তার বাপেরে কৈলো, বাবা, আমার ভাগে যে বিত্তি ব্যাসাদ্ পরে তা আমারে দ্যাও। তাতে তিনি তান্ বিষয় সোম্পত্তি তাগো মৈন্দে বাইটা দিল্যান্। তাব্ পব্ কিছু দিন্ পরে ঐ ছোট ছাওয়াল্ডি তার সগল টাকা করি গ্যাকাত্ কইরা য্যাক্ দুব্ দ্যাশে চইলা গ্যালো। সেখানে গিয়া তাব্ বা কিছু আছিলো তা বদখ্যালী কৈরা উরাইয়া দিলো। তাব্ পব্ তাব্ যা আছিলো তা যখন্ সব্ খোয়াইলো তখন্ সেই দ্যাশে বর আকাল্ পোইলো। তাব্ পব্ সে ঐ দ্যাশের য্যাক জন্ মাইনসের কাছে গিয়া আশ্রয় লইলো। সে তারে শুওর চরাইবাব্ লাইগা মাঠে পাঠাইয়া দিলো। শুওরেরা যে খোসা খাইতো তা দিয়া প্যাট ভরনের লাইগা তাব্ কত ইচ্ছা কোইবতো। কিন্তু কেওই তারে তা দিতো না। তাব্ পব্ যখন্ তাব্ চৈতন্ত্ হৈলো তখন্ সে ভাইবলো, আমাব্ বাপেব্ কত মাখনাকরা চাকরেরা ফালাইয়া ছরাইয়া কটা খায়, আব আমি খিদায় মরি। আমি উইঠা বাবাব্ কাছে গিয়া কোমু, বাবা আমি তোমাব্ সাইখ্যাতে পব্মেশ্বরের কাছে পাপ্ কোরচি। আমি আব্ তোমাব্ ছাওয়াল্ হওনেব্ উপোয়ুক্তো না, আমারে তোমাব্ মাখনাকরা চাকরের মতো কইরা রাখো। তাব্ পব্ সে উইঠা তাব্ বাপেব্ কাছে আইসলো। কিন্তু সে দূরে থাইক্তেই তাব্ বাপেব্ তারে দেইখা তার উপুব্ বর মায়া হৈলো। সে লোকাইয়া গিয়া ছাওয়ালের গলা ধইবা চুমা খাইলো। ছাওয়াল কৈলো, বাবা, আমি তোমাব্ চোখুর উপুব্ ঈশ্বরের কাছে পাপ কোরচি, তোমাব্ ছাওয়াল্ হওনের আমি যুইগিগ্ না। বাপে চাকরগো কৈলো, সগগলের থ্যাইকা ভালো কাপোর আইনা ওয়ারে পরাও, ওয়ার হাতে য্যাকটা আঙ্গুট্ দিয়া দ্যাও, আব্ পায জুতা দিয়া দ্যাও; আব্ খাওয়া লওয়া করণ্ যাইক্। আমাব্ এই ছাওয়ালডি মইরা গিচিলো, আবার বাইছে, হারাইয়া গিচিলো, আবার তারে পাইচি। তখন তাবা খুব্ আমোদ আল্লাদ্ কোইরবাব্ আরম্ভ কৈলো ॥

তার বর ছাওয়াল তখন্ মাঠে আছিল। সে বারির দিগে যতই আইগাইবাব্ লাইগলো, ততই বাজনা আর নাচ্ শুইনবাব্ লাইগলো। তাব্ পব্ য্যাক জন চাকরেরে ডাইকা জিগ্গাসা কৈলো, ইযাব্ মানে কি? সে কৈলো, তোমার ভাই আইচে। তারে ভাল আলে পাইয়া তোমাব্ বাপে য্যাক্ খাওয়া দিচেন্। তাতে তাব্ বর রাগ হৈলো, আর সে বারিতে যাইবার চাইলো না। তাব্ পব্ বাপে আইসা তারে তোমাইবার লাইগলো। সে বাপেরে এই জওয়াব্ দিলো, দ্যাখ, এই কয বছর ধইরা আমি তোমাব্ কাম্ কৈব্বাব্ লাক্চি, আর বোনো দিনো তোমার হুকুম্ অমান্ত্ করি নাই, তাতেও তুমি আমাবে আমার বন্দু বান্দব লৈয়া খাইয়া আমোদ কৈব্বাব্ লাইগা য্যাক্ দিনো য্যাক্টা শুওরের বাচ্চা দ্যাও নাই। আব্ তোমাব্ এই ছাওয়াল খান্কা লৈয়া তোমাব্ সোম্পত্তি খাইয়া উরাইয়া আইসতে আইসতেই তুমি তাব লাইগা য্যাকটা খাওয়া দিলা। বাপে কৈলো, তুমি ত আমাব্ কাছে ববাবব্ আছই—আমার যা কিছু আছে—তোমাব্ই। একটু আমোদ আল্লাদ্ কইরা ভালই কোবচি। তোমাব্ এই ভাইডি মোইরা গিচিলো, আবার বাইছে, হারাইয়া গিচিলো, আবার পাওয়া গিচে ॥

[No. 46.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(DACCA DISTRICT, MANIKGANJ SUB-DIVISION.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *voire* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Y'āk janēr du-dī chhāōyāl āchhilō. Tāgō maiddē chhōta-dī tār bāpērē  
 Āk zōnēr du-di sāwāl āsilō. Tāgō moiddē sōtō-di tār bāpērē  
 One man's two sons were Them among the-younger his father-to

kailō, 'bābā, āmār bhāgē yē bitti b'āsād parē tā āmārē d'āō. Tātē tini  
 koilō, 'bābā, āmār b'āgē zē bitti bāshād parē tā āmārē dāō. Tātē tini  
 said, 'father, my in-share what wealth goods may-fall that me-to give. Thereon he

tān bishay śōmpatti tāgō maiddē bāitā dil'an. Tār-par kichhu din  
 tān bishōy shōmpōtti tāgo moiddē bāitā dilān. Tār-pōr kisu din  
 to them chattels wealth them among having-divided gave That-after some days

parē ai chhōta chhāōyāl-di tār sagal tākā-kari y'ākātra karā y'āk dūr  
 pōrē oi sōtō sāwāl-di tār shōgōl tākā-korē ākātrō kōvrā āk dūr  
 afterwards that young son his all money together having-made a far

dyāśē chailā g'ālō Śēkhānē giyā tār yā-kichhu āchhilō tā badkh'āli  
 dāshē tsolā gālō Shēkhānē giā tār zā-kisu āsilō tā bōdkhālī  
 country-in having-gone went. There having-gone his whatever was that dissipation

kairā urāiyā dilō Tār-par tār yā āchhilō tā yakhan sab khōyāilō  
 kōvrā urāiā dilō. Tār-pōr tār zā āsilō tā zōkhōn shōb khowāslō  
 having-done having-wasted he-gave. That-after his what was that when all he-lost

takhan sēi d'āśē barā ākāl pōilō. Tār-par sē ai d'āśēr y'āk jan  
 tōkhōn shēi dāshē bōrō ākāl pōilō. Tār-pōr shē oi dāshēr āk zōn  
 then that country-in a-great famine fell That after he that country-of a man

māinsēr kāchhē giyā āśraya lailō Sē tārē suōr charābār lāngā māthē  
 mānshēr kāsē giā āśrōyō lolō Shē tārē shuōr tsarābār lāngā māthē  
 person-of near having-gone refuge took He him pigs of-feeding for in-the-field

pathāiyā dilō. Śuōrērā yē khōshā khāitō tā diyā p'āt bharānēr lāngā tār  
 pathārā dilō. Shuōrērā zē khōshā khāitō tā diā pāt b'ōrōnēr lāngā tār  
 having-sent gave Pigs what husks used-to-eat that with his-belly of-filling for of-him

kata ichchhā kōirtō. Kintu kēō-i tārē tā ditō nā. Tār-par yakhan tār  
 kōto itstshā kōirtō. Kintu kēō-i tārē tā ditō nā. Tār-pōr zōkhōn tār  
 how-much wish he-used-to-make But anyone-even him-to that used-to-give not That-after when his

chaitan'ā hailō, takhan sē bhāiblō, 'āmār bāpēr kata māyanā-karā  
 tsōitam'ō 'oilō, tōkhōn shē b'āiblō, 'āmār bāpēr kōto māyōnā-kōrā  
 senses became, then he thought, 'my father's how-many wages-doing

chākarērā phālāiyā-chharāiyā rutī khāy, ār āmi khidāy marī! Āmi uithā  
 tsākarērā phālāiyā-sarāyā rutī khāy, ār āmi khidāy mōrī! Āmi uithā  
 servants over and-above bread eat, and I in-hunger die! I having-arisen

bābār kāchhē giyā kōmu, "bābā, āmi tōmār shāil'hatē pōrnē'shākōrēr  
*bābār kāsē giā kōmu, "bābā, āmi tōmār shāil'hatē pōrnē'shākōrēr*  
 of-my father near having gone will eat, "Father, I you I present eat

kāchhē pāp kōrehu. Āmi ār tōmār chhāōyāl hañner upōyuktō nā; āmārī  
*kāsē pāp kōrēsi. Āmi ār tōmār sārcāl 'oñner upōyuktō nā; āmārī*  
 eat sin have done. I again thy sin eat (to) eat, eat

tōmār māyanā-karā chākārer matō kāirē rākō'' Tār-par si utthā tār  
*tōmār māyōnā-kōrā tsākōrēr mōlō kōirā rākō'' Tār-par shē utthā tār*  
 thy wage-doing work treat like having eat like, 'Tār-par shē utthā tār

bāpēr kāchhē āisō. Kintu sē durē thāukhōi tār bāpēr tār dāikhā tār  
*bāpēr kāsē āishō. Kintu shē durē thāukhōi tār bāpēr tār dāikhā tār*  
 of father near came hat I for treat again I eat to eat I eat again I eat

upur bara māyā hailō. Sē lōruyā giyā chhāōyālē galā dhaurā chunā khālō.  
*upur bōrō māyā 'oīlō. Sē lōruyā giyā chhāōyālē galā dhaurā chunā khālō*  
 upon great computation because He having eat of eat I eat again I eat

Chhāōyāl kaulō, 'bābā, āmi tōmār chhōk'hur upur māñer bōchhē pāp bōrchē,  
*Sārcāl 'oīlō, 'bābā, āmi tōmār chhōk'hur upur māñer bōchhē pāp bōrchē,*  
 The son eat, 'Father I thy eye I eat of eat eat eat eat eat

tōmār chhāōyāl hañner āmi yunggi nā' Bāpē chhāōyāl kailō, 'tsākōrēr  
*tōmār sārcāl 'oñner āmi yunggi nā' Bāpē tsākōrēr kailō, 'tsākōrēr*  
 thy sin eat again I thy eat (to) eat I eat eat eat eat eat eat

thāukā bhālō kāpōr āinā ōyārē parāō, ōyār hōtē yāktā āngut diyā  
*thāukā b'ālō kēpōr āinā ōyārē parāō, ōyār hōtē yāktā āngut diyā*  
 than good of eat having to eat I eat eat eat eat eat eat eat eat

d'āō, ār piy jutā diyā d'āō; ār khāōyā laōyā karā-yāuk. Amār ēi  
*d'āō, ār piy jutā diyā d'āō; ār khāōyā laōyā karā-yāuk. Amār ēi*  
 give, and on his foot upon having given give, and eat eat eat eat eat eat eat

chhāōyā-di māirā giēhilō, ābār bāchchē; hāriyā giēhilō, ābār tārē pāchē'  
*sārcāl-di mōirā giēhilō, ābār b'āchchē; 'arāyā giēhilō, ābār tārē pāchē'*  
 son having-did work, again having eat, having eat eat eat eat eat eat eat eat

Takhan tārā khub āmōd āllād, kōirbār ārambā kailō  
*Tōkhōn tārā khub āmōd āllād kōirbār āramb'ō kailō,*  
 Then they each mentioned joy eat on I, again male

Tār bara chhāōyāl takhan māthē āchhilō Sē bīrir digē  
*Tār bōrō sārcāl tōkhōn māthē āsilō. Shē bīrir digē*  
 His elder son then in-the field was He of eat eat in-the-house

yata-i āigāibār lāiglō, tata-i bājnā ār nāchhē suñbār lāiglō Tār-par y'āk  
*zōtō-i āigāibār lāiglō, tōtō-i bājnā ār nāchhē shuñbār lāiglō Tār-pōr āl*  
 when even to-approach began, then even music and dances to hear he-began. Tār after eat

jan chākārērē dāikā jiggāsā kailō, 'iyār mānē ki?' Sē kailō, 'tōmār  
*zōn tsākōrērē dāikā ziggāshā kailō, 'iyār mānē ki?' Shē kailō, 'tōmār*  
 man servant having-called asking he-did, 'of this the-meaning what?' He said, 'thy

bhāi āichē. Tārē bhāla-ālē pāyā tōmār bāpē y'āk khāōyā dīchēn'  
*b'āi āichē. Tārē b'ālō-ālē pāyā tōmār bāpē āk khāōyā dīchēn'*  
 brother has-come Him in good-case having-found thy father a dinner hath-given

Tātē tār bara rāg hailō, ār sē bāritē yāibār chāilō nā Tār-par bāpē  
*Tātē tār bōrō rāg 'oīlō, ār shē bāritē zāibār tsāilō nā. Tār-pōr bāpē*  
 Thereon his great rage became and he in-the-house of-going wished not That after the-father

āisā	tāiē	tōshāibār	lāiglō.	Sē	bapērē	ēi	jaōyāb	dilō,	'd'ākha,	ēi	kay
āishā	tārē	toshāibār	lāiglō.	Shē	bāpērē	ēi	zōwāb	dilō,	'dākhō,	ēi	kōy
having-come	him	to-appease	began	He	his-father-to	this	answer	gave,	'see,	these	how-many
bachchbar	dhairā	āmī	tōmār	kām	karbār	lākchi,	ār	kōnō	din-ō	tōmār	
bōtstshōr	d'ōirā	āmī	tōmār	kām	karbār	lāktsē,	ār	kōnō	din-ō	tōmār	
years	during	I	thy	service	to-do	have-remained,	and	any	day-also	thy	
hukum	amān'a	kari	nāi,	tātē-ō	tumī	āmāiē	āmār	bandu	bāndab		
hukum	ōmān'ō	korī	nāi,	tātē-ō	tumī	āmārē	āmār	band'u	bānd'ōb		
order	disobeying	did	not,	nevertheless	thou	me-to	my	friends	relations		
laiyā	khāiyā	āmōd	karbār	lāigā	y'āk	din-ō	y'āk-tā	śuōrēr			
loiā	khārā	āmōd	koirbār	lāigā	āk	din-ō	āk-tā	śhuōrēr			
having-takeu	having-eaten	merriment	of-making	for	one	day-also	one	pig's			
bāchchā	d'āō	nāi.	Ār	tōmār	ēi	chhāōyāl	khānki	laiyā	tōmār	sōmpatti	
batstā	dāō	nāi	Ār	tōmār	ēi	sāwāl	khānki	loiā	tōmār	shōmpōtti	
young-one	thou-gavest	not.	And	thy	this	son	harlots	having-taken	thy	property	
khāiyā	urāiyā	āistē	āistē-i	tumī	tār	lāigā	y'āk-tā	khāōyā	dilā.'		
khārā	urāiā	āishtē	āishtē-i	tumī	tār	lāigā	āk-tā	khāwā	dilā.'		
having-eaten	having-wasted	immediately	on-coming	thou	of-him	for	a	feast	gavest.'		
Bāpē	kailō,	'tumi-ta	āmār	kāchhē	barābar	āchhai	āmār	yā-kichhu			
Bāpē	kailō,	'tumi-tō	āmār	kāsē	barābar	āsōi	āmār	zā-kisu			
The-father	said,	'thou-veryly	of-me	near	always	art	my	what ever			
āchhē	tōmār-i	Ēk-tu	āmōd	āllād	kaīrā	bhāla-i	kōrchi	Tōmār			
āsē	tōmār-i.	Ēk-tu	āmōd	āllād	koīrā	b'ālō-i	kōrtsē.	Tōmār			
is (is)thme-indeed	A-little	merriment	joy	having-made	good-even	I-have done.	Thy				
ēi	bhār-di	mōirā	gichilō,	ābār	bāichchē,	hārāiyā	gichilō,	ābār			
ēi	b'ār-di	mōirā	gitsilō,	ābār	bāitstē,	'ārāiā	gitsilō,	ābār			
this	brother	having-died	had gone,	again	has-survived,	having-been-lost	had-gone,	again			
pāōyā-gichē'											
pāwā-gitsē.'											
has-been found'											

The dialect of Mymensingh closely resembles that of Dacca. The population being largely Musalmān, the vocabulary is freely mixed with Arabic and Persian words. One example will suffice, it is given as not being easily recognizable. It is *bābaka-i* (written *b'ābaka-i*), meaning 'all,' for *سای*, *bē-bāq*.

The following specimen is the Parable of the Prodigal Son, in the dialect of the Musalmāns of the Eastern Part of the District. The language is so far influenced by the neighbouring Assamese, that an initial *s* is pronounced and written *h*. In Assamese a sibilant, whether initial or not, is pronounced as a rough *h*, something like the Persian *ح* *kh*, and is transliterated by *h*. Examples are *hē*, for *sē*, he, *haggal*, for *sakal*, all; *huōr*, for *śuar*, pigs, *hamkē* for *sammukhē*, before, *hunā*, for *śunnyā*, having heard.

The transliteration of the specimen is partly phonetic. That is to say, instead of *uyā* and *ōyā*, I have written *wā*. Instead of *'ā* following a consonant I have written *ā*, which letter I have also given for *ē* and for *ā* when those vowels are so pronounced. Examples are *bāshāt*, which should properly be transcribed *b'āsāt*, *kaīrā* (and many other similar ones) instead of *kar'ā*, for *karīyā*, having done, *āk*, for *ēk*, one and *'ārāiyā*, for *hārāiyā*.

The letter *j*, I represent by *z*, and *ḡ* when pronounced as *z* by *z*. Thus *zutā*, instead of *jutā*, shoes, *zē*, instead of *yē*, which. *Ōh* is represented by *ts*, thus *tsākar* for *chākar*, and *chh* by *s*, thus *āsīl* for *āchhīl*. The three sibilants I represent throughout by *sh*. Thus, I transcribe ব্যাঘাত, goods, *bāshāt*, and not *b'āsāt*.

When an aspirate is elided, I represent its absence by an apostrophe. Thus *'āilō* for *hailō*, he became; *'ātē*, for *hātē*, by a hand; *'ārāiyā*, for *hārāiyā*, having been lost; *d'arā* (written *dhav'ā*), for *dhariyā*, having seized; *b'ālā* for *bhāla*, well.

The compound *ksh*, I represent by *kh*. Thus *khētō*, in the field.

The following special peculiarities may be noted:—

### I—PRONUNCIATION.

The vowels *a* (pronounced *ō*), *ō*, and *u*, are freely interchanged. Thus *sudu*, for *chhōla*, small, *thurā* for *thōrā*, a little, both *dīla* and *dīlō*, he gave; *tamār* and *tōmār*, thy; *tar* for *tōr*, thy.

The letter *kh* when medial, sometimes becomes *h*, thus both *takhan* and *tahōn*, then.

### II.—NOUNS.

The **Nominative**, as in *Dacca*, often ends in *ē*. Thus *putē*, the son, *jan-mojurē*, servants, *bāpē*, the father.

The **Locative** sometimes ends in *a* (pronounced *ō*), as in *mulōka*, in a country, *khēta*, in a field; *dīla*, in the heart, *banda*, in the field. It sometimes ends in *t*, corresponding to the standard *tē*. Thus, *bārīt*, in the house; *galāt*, on the neck.

**Accusative-Datives Plural** are *tsākarārē*, to the servants; *dusarārē*, friends.

### III—PRONOUNS

Note the form *tānē*, to them. In the *Dacca* specimen, we had *tān*.

### IV—VERBS

The **First person of the Future** ends in *ām*. Thus, *pāibām*, I will get; *zāibām*, I will go, *la'ibām*, I will say.

The **3rd singular Past** ends in *a*, or in *ō*, and sometimes drops all terminations. Thus, *dīl*, *dīla*, or *dīlō*, he gave, *āsīl*, he was.

The **Respectful Imperative** is peculiar. We have *dēukhām*, give thou.

The **Infinitive** ends in *at*, as in *b'arat*, to fill.

The **Conjunctive Participle** ends in *yā*, pronounced *ā*. Thus, *d'arā* (written *dhav'ā*), having seized; *kavā* (written *kav'ā*), having done; *hunā* (written *hun'ā*), having heard.

Although the transcription is partly phonetic, the ordinary rules of Bengali pronunciation, when not specially altered, are to be followed. Thus *a* is to be pronounced as *ō*, or, when final, as *ō*. *E.g.*, the word *bara*, is to be pronounced as *bōrō*.

[No. 47]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANĀGA-BHĀSHĀ.

EASTERN DIALECT.

(MYMENSINGH DISTRICT.)

এক জনের দুই পুত্র আছিল। তার ছুড়ু পুত্রে বাপেরে কইলো বাজি! মাল ব্যাসাতের যে বখরা আমি পাইবাম্ তা আমারে দেউথাইন্। হে তাবারে মালপাতি বাট কৈর্যা দিল্। খুরা দিন বাদে ছোট্কা তার হগ্গল মালব্যাসাৎ খুবাইয়া ছর মুল্লুকে গেল্। হেইখানে ফৈলামী কৈর্যা হগ্গল খোয়াইল্। হগ্গল খোয়াইলে হেই মুলোক খুব বারী আকাল অইলো। হেও বর দুঃখ পরলো। তখনে হে গিয়া হেই দেশের এক গিরস্তের চাষা ধরলো। হে তারে আপা ক্ষেত ছওব রাখনের দিল্। তার পরে হে ছওরে খাওনের চুকল দিয়া পেট ভরত পাবলে খুসী অইত। তাও কেউ তাঁরে দিলো না। তখনে তাব চেৎ অইলো হে কইলো আমার বাপের বারীৎ জনমজুরে কত বাৎ খাইয়া ফালাইয়া দেয় আর আমি বুক মরি। আমি উট্যা বাজির হেই কানে বাইবাম্ আর তানে কইবাম্ বাজি আমি খোদার কাছে আর তুমার কাছে গুনা কব্ছি আমি আর তুমার পুত্র কওনের লায়েক না। আমারে তুমার উগলা মজুরের মতন রাহ। হে উঠল আর তার বাপের হে খানো গেল্। কিন্তু হে হেমুন ছর থাক্তেই তার বাপে তারে দেক্যা তার দিল দরদ লাগল্। দৌর্যা গিয়া তার গলাৎ দৈর্যা চুমা দিল্। তার পুত্রে তারে কইলো আমি খোদাতাল্লার ঠাই আর তুমার হমকে গুনা কর্ছি। আমি আর তুমার পুত্র কওনের লায়েক না। কিন্তু বাপে তার চাকরবারে কইল্ আউযাল পোষাক আন্যা তারে পিন্দা আতে একটা আংগুইট দে আর পাও এক জুরা জুতা দে। আমার পুত্র মৈব্যা জিইছে আরাইয়া গেছিল্ পাইছি। খাই লই আমুদ্রক করি। তারা রংতামসা জুবল ॥

তখন তার বর পুত্র বন্দ আছিল্। হে যখন বারীর নজ্দিঙ্ক অইলো তখন নাইচ গাওনের আওয়াজ পাইলো। হে একজন চাকবরে ডাক দিয়া জিগাইলো এই তা কিয়ের দায়? হে তারে কইলো তুমার বাই আইছে। আর তুমার বাপে যে তারে বালবালাই মতন পাইছে হেইলাগ্যা ম্যাজমান্ দিছে। এই কথা ছন্যা হে বারীৎ গেল্না গুশা কবলো। তার বাপ বাইর অইয়া আইলো তারে বেগার্তী কবলো। হে বাপেরে কইলো আমি অত বচ্ছর ধৈর্যা তুমার সেবা চাকরি কব্তাছি কোন দিনও তুমার হুকুম লার্ছিনা। তুমি এক দিন একটা ছাগলের ছাও ত দিয়া আমার দুস্তরারে লইয়া খুসিবাসীমতন খানাপিনা কর্তাম্ দিলানা। কিন্তু যক্ষাই তুমার এই পুত্র আইলো যে পুত্রে খান্কিবাজি কৈর্যা তুমার ব্যাসাৎ উরাইছে তক্ষাই তার লাগ্যা ম্যাজমান্ দিলা। হে পুত্রে কেইলো বাপুৱে তুইন ত বরাবরই আমার লগে আছ্ছ। আমার যা আছে ব্যাবকই ভব্। তব্ এই বাই মব্ছিল ফিরা বাচুছে আরাইছিল্ পাইছি। এর লাগ্যা খুসী অইয়া রংতামসা বরণ ঠিক আইছে ॥



## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

## EASTERN DIALECT.

(MYMENSINGH DISTRICT)

[In this transliteration ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter *ʹ* (above the line) is very faintly pronounced, and is, indeed, hardly audible.]

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Āk zanēr duī put āsil. Tār sudu putē bāpērē  
*One man's two sons were. Of-them the-younger son to-(his)-father*  
ka'ilō, 'bā-zi, māl-bāshātēr zē bakbrā āmi pāibām tā āmārē  
*said, 'father, of-goods which share I shall-get that to-me*  
deūkhāin.' Hē tārārē māl-pāti bāt kairā dil. Thurā din bādē,  
*give.' He to-them goods share making gave. Some days after,*  
sōtkā tār haggal māl-bāshāt thubāiyā dur mullukē  
*the-younger (son) his all goods gathering-together distant to-country*  
gāl. Hēikhānē phailāmī kairā haggal khowāil. Haggal khowāilē  
*went. There excessive-living doing all he-lost All having-wasted*  
hē-i mulōka khub bārī ākāl 'āilō Hē-ō bara duhkha  
*that in-country (a) very great famine became He-also great in-distress*  
paralō. Takhnē hē giyā hē-i dēshēr āk girastēr sāyā d'arlō  
*fell. Then he going that of-country one citizen's shelter (took) caught.*  
Hē tārē āpnā kh'ēta huōr rākhanēr dil Tār parē  
*He him his-own in-field swine to-keep (feed) gave (employed). That after*  
hē huōrē khāonēr tsukal diyā pāt b'arata pārlē khushī 'āita  
*he swine for-eating husks with belly to-fill if-could glad would-have-been*  
Tā-ō kēu tārē dilō nā. Takhōn tār tsēt 'āilō hē  
*That-even anyone to-him gave not. Then his revival-of-senses became he*  
ka'ilō, 'āmār bāpēr bārīt zan-majurē kata bāt kāiyā phālāiyā dēy.  
*said, 'my father's at-house hired-labourers how-much rice eating throw away.*  
Ār āmi bukē mari. Āmi utā bā-zir hē-i kānē zāibām ār tā-nē  
*And I with-hunger perish I rising father's that place will-go and to-him*  
ka'ibām, "bā-zi, āmi khōdār kāsē ār tumār kāsē gunā karsi, āmi  
*will-say, "father, I of-God near and thy near sin have-committed, I*  
ār tumār put ka'onēr lāyēk-nā Āmārē tumār uglā majurēr  
*more thy son to-call fit-(am)-not. Me thy one of-hired-servant (labourer)*  
matan rāha." Hē utā ār tār bāpēr hē khānō gāl Kintu hē hēmun  
*like keep." He rose and his of-father that place went. But he some (great)*  
dur thāktēi tār bāpē tārē dēkā tār dila darad lāgla Daurā  
*(at) distance being his father him seeing his in-heart compassion touched Running*

giyā, tār galāt d'airā tsumā dil Tār putē tāiē ka'ilō, 'Āmi khōdātāllār  
going, his neck catching kiss he-gave. His son to-him said, 'I of-God  
thāi ār tumār hamkē gunā karsī. Āmi ār tumār put ka'onēr  
near and thy before sin have-committed. I more thy son to-call  
lāyēk nā' Kintu bāpē tār tsākarārē ka'il, 'āwāl pōshāk ānā tāiē  
fit-(am)-not' But (his) father his servants-to said, 'Best robe getting him  
pind'ā, 'ātē āk-tā āngguit dē, ār pāō āk zurā zutā dē Āmār put  
put-on, on-hand one ring give, and on-feet one pair shoes give. My son  
marā, zūsē; 'ārāiyā-gēsīl, pāisī. Khāi-lai āmudrak  
dying, is-alive (again), was-lost, I-have-received. Let-us-eat rejoicing  
kari' Tārā rang-tāmshā zurla  
let-us-make.' They rejoicing began.

Takhan tār bara put banda āsīl. Hē zakhan bārīr, nazdik  
At-that-time his eldest son in-the-field was. He when of-house, near  
āilō, takhan nāits gāonēr āwāz pāilō. Hē āk-zan tsākarrē  
came, then dancing singing of-sound heard. He one-person servant  
dāk-diyā zigāilō 'ēi tā kiyēr dāy?' Hē tārē ka'ilō, 'tumār hāi  
calling asked, 'this all of-what for?' He to-him said, 'thy brother  
āisē. Ār tumār bāpē zē tārē bāl-bālāi matan pāisē  
is-come. And thy father that him in-safe-and-sound state received  
hēi-lāgā māzmān dīsē. Ēi kat'ā hunā, hē bārīt gāl-nā,  
therefore feast has-given This (word) hearing, he to-home went-not;  
gushā karlō Tār bāp bā'r 'aiyā āilō tārē bēgārttā karlō Hē  
anger made His father out becoming came him entreaties made. He  
bāpērē ka'ilō, 'āmi ata batssar d'airā tumār  
to-(his)-father said, 'I so-many years during (continually) thy  
shēbā-tsākari kartāsī; kōna dina-ō tumār hukum lārsī-nā Tumī  
service am-doing, on-any day thy commandment I-violated-not. Thou  
āk din āk-tā sāgalēr sāo ta diyā āmār dustrārē lai'yā khushi-bāshī-matan  
one day one goat's young even giving my friends taking in-a-merry-spirit  
khānā-pinā karttām dilā-nā. Kintu zankāi tumār ēi put āilō zē  
feast to-make gave-not But when thy this son came which  
putē khānkī-bāzī kairā tumār bāshāt urāisē, tankāi tār  
son prostitution doing thy goods has-thrown-into-the-air (squandered), then his  
lāgā māzmān dilā' Hē putērē kē'ilō, 'Bāpu-rē tuin ta  
for feast (thou)-has-given.' He (his)-son-to said, 'Son thou (for emphasis)  
barābar-i āmār lagē āsas. Āmār zā āsē bābak-i tar. Tar  
always-even my with art. My whatever is all-even (is) thine. Thy  
ēi bāi marsīl, phirā bātssē, 'ārāisīl, pāisī. Ēr lāgā  
this brother was-dead, again is-alive; was-lost, I-have-received. Of-this for  
khushi 'aiyā rang-tāmshā karan thik 'āisē'  
merry being, rejoicings doing, proper has-been.'

## HAIJONG SUB-DIALECT.

This is a corrupt form of Eastern Bengali spoken by members of the Haijong (often incorrectly called Hajong) tribe, a Tibeto-Burman clan settled in the districts of Mymensingh and Sylhet, principally in the country at the foot of the Garo Hills. Haijong (or Hajong) has hitherto been described as a Tibeto-Burman language, but the tribe has long abandoned its original form of speech. The dialect is also spoken by Dālus (properly a Gārō sopt), Bānāis, Hādīs, and other low-caste tribes of the same locality.

I give two examples of this sub-dialect. First, in the Bengali and in the Roman characters a version of the Parable of the Prodigal Son from Mymensingh, and, secondly, a Folktale from Sylhet. The latter I give only in the Roman character

The following is an account of the chief grammatical features of this form of speech, but it must be understood that, besides the forms given below, those of Standard Eastern Bengali are also freely used.

**NOUNS — Nominative.**—The Nominative often takes the termination *rā*, as in *palā-rā kay*, the son says. It sometimes ends in *ā*, as in *hāpālā lubālē*, the child beat (her).

**Accusative**—This case also optionally takes the termination *rā*, as in *ai tālā-rā di*, give this rupee. The regular termination of the accusative, corresponding to the standard *kē*, is *gē*, as in *a-gē lobāo*, beat him. *Gē* is added to any form of the nominative. Thus, *polārāgē thalē*, she placed the boy, *hāpālāgē dēkhilē*, he saw the child

**Instrumental.**—The sign of this case is *di* or *diā*, as in *darī diā* (or *di*) *bāmā*, having tied him with a rope.

**Dative.**—The signs of the Dative are *gē*, as for the accusative, *thār* and *thit*. Thus, *a-gē di*, give to him, *bāp thār*, to a father, *māstar thit kalē*, he said to the master.

**Ablative.**—The signs of the Ablative are *thāklā*, and *tan*, as in *tsuā thāklā*, from the well, *bāp-tan* or (added to the genitive) *bāp-lā-tan*, from a father

**Genitive.**—The sign of the Genitive is *lāl* or *lā*, as in *rājā-lāl*, of a king; *rām-lā*, of the queen.

**Locative.**—The standard forms are common. Besides them, we have *mi*, *ni*, and *mmi* suffixed. Thus, *ghar-mi* or *ghar-mimi*, in the house; *dēsha-mi*, in the country.

The usual **Plural Suffix** is *galā*.

**PRONOUNS.**—The **Personal Pronouns** are the following:—

	First Person	Second Person	Third Person
Sing Nom. . . . .	<i>mas</i>	<i>taī</i>	<i>ai</i>
Oblque . . . . .	<i>ma</i>	<i>ta</i>	<i>a</i>
Plur Nom. . . . .	<i>āmṛā</i> or <i>āmlā</i>	<i>tumṛā</i> or <i>tumlā</i>	<i>amṛā</i> or <i>amlā</i>
Oblque . . . . .	<i>ām</i> , <i>āmā</i>	<i>tum</i> , <i>tumā</i>	<i>am</i> , <i>um</i> , <i>amā</i> , <i>umā</i>

The **Demonstrative Pronouns** are *ei* and *i*, this, and *ai*, *a*, *u*, *adā*, *udā*, that.

The **Relative Pronouns** are *jē*, who, *jā*, what.

The **Interrogative Pronouns** are *ḥār* (Obl., *ḥā*), who? and *kr*, what? *kār-u* is 'anyone', and *ḥata*, how many?

VERBS —In the Conjugation of Verbs, the standard forms are freely used. We also have another set of forms for the various tenses, which do not change for number or person. This is due to the influence of Tibeto-Burman languages. Thus, take *āsē*, meaning 'am', 'is', 'are', we have

<i>mai āsē</i> , I am	<i>āmlā āsē</i> , we are.
<i>tai āsē</i> , thou art	<i>tumlā āsē</i> , you are.
<i>ai āsē</i> , he is	<i>amlā āsē</i> , they are.

The Past Tense of the Verb Substantive is *thākibār* or *thākibān*.

The following are the conjugational forms of the root *mār*, strike —

Present, *mārē*, strikes. Other examples are *kay*, says; *jāy*, goes

Past, *māribār* or *māribān*, struck. Other examples are *jābār*, went, *chābār*, wished

Imperative, *mārek* or *mār*, strike.

Infinitive, *māribākē* or *māribāk*

The Future usually takes the standard form (*māriḃa*, etc), but we have also *karanga*, will do, with a pure Tibeto-Burman termination

The Conjunctive Participle ends, as in the standard dialect, in *iyā*, but usually adds the Locative suffix *mi*, as in *dēkhayā-mi*, having seen.

[No. 48.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĪĀ.

## SPECIMEN I.

HAIJONG DIALECT.

(MYMLASINGH DISTRICT)

একজন মানলগ্ ছুইদা পলা থাকিবাব্। তানি অলাক্ ছট্ পলারা বাপ্ৰাগে ক্ব্ যে বাবা। নব্ বক্রা আগরা যে ময় পাব ওদা মগে দি। তানি অব্ উনাগে ভাগ বরিয়া দিলে। কয়েক দিন থাকিয়াই ছট্ পলারা বিদেশ যালে আব উদানি হে অয় বাখাব করিয়া ধুম্ ধাম্ কৈরা বা বিছ নগদ নগদ টাকা পয়সা থাকিবাব্ বেবাক্ উরিয়া ফেলালে। অয় উংবানি খরচ পরচ বনিয়াই ঐ দেশনি ভাবি আবাল পরিয়া যালে। তারপরে অলাক্ কফ্ট কাই দেখে? তানি অব্ বাইয়া ঐ দেশনি এক জন মান্ ঠাই ভন্ন বরিলো। ঐ নাঙা অগে নিজের বন্দভায ছব্ চারাবাক্ পাঠিয়ে দিলে। পাছে ছববে যে তুন খায় উদা খাইয়া অয় কোনো মতে পেট ভরাবাক্ চাবাব্। কিন্তু তাও অগে কাইউ না দিলে। মনে মনে কয় আর যুনি বে মলাক্ বাপ ঠাই কত বেতনভুগী চাকব বেশ বেশ খাওন পাইয়া থাকে আর মব্ ইদানী পেটের ভক্ মরে। মব উঠিয়া আপনর বাপ ঠাই যাবো, আর অগে কবো বাবা। মব্ তন্ন সাইফাং ঈশ্বর ঠাই কত পাপ ক্ব্ছে, ময় আর তলাক পলা বিলেকে গইন্যই নাহয়, মগে তলাক্ একরা বেতনভুগী চাকর নেহে বাথেক। পাছে অয় উঠিয়া আপনার বাপ ঠাই যালে। তাতে অব্ বাখার ছন্ন থাকিবাতে অলাক্ বাপরা অগে দেখিলে আর পাগলা ছাগলাকে পলারাগে দেখিয়া হাছতাসকে যাইয়া পলারাগে গালা ধরিয়া চুমা খালে। পলাবা অগে কব্বাবা। মব্ ঈশ্বর ঠাই তন্ন সাইফাং কত পাপ করছে, মব্ আর তলাক্ পলা বিলেকে গইন্যই নাহয়। তানি বাপবা আপনা চাকর আর দাসী গিলেকে কোলে শীঘ্রী শীঘ্রী ভাল্য কাপুব্ আনিয়া এগে পিনিয়া দি। এলাক হাতনী আংঠি আর ঠেঙ্গনি জতা পিনিয়া দি, আব আমবা খাইয়া দাইয়া স্তখ কবঙ্গ। কেনেনা মলাক্ এই পলারা মবিয়া বাবাব জিঙ্গিয়াছে, হারায়া যাবার তানি পাছে। তানি উমরা কত স্তখ কব্বলো ॥

আর অলাক্ ডাঙ্গর পলারা ফেত্রনি থাকিবাব্। অয় আহিয়া ঘব পাং পাং বেলা নিত্য ও বাইজ্ বাজনা ছনিলে। তানি অয় একজন চাকবগে বারানি ডাকিয়া ছদ কবিলো ইগিলা কি? অব্ অগে কোলে তলাক্ ভাই আহিছে আর তব বাপ যবব্ খাওনের জুগাব কবছে। অব্ অগে বাখাব দিন তন্ন কগ বেধ নাই করিয়া পাছে বেদেন। তানি অব্ গসা হোলে পাছ ভায্ যাবাক না চায়। পাছে অলাক্ বাপরা আগ ভায আহিয়া অগে বুঝাবাক লাগিলে। তানি অয় বাপরাগে কবাক ধরিলে চা অত বছর ধরিয়া ময় তগে খাওয়ালে দাওয়ালে আব তলাক্ ছকুম কোনো দিনো নাই ফেলালে তাও তয় মগে কোনো একরা হাগল ছাওয়াও না দিলে যে মলাক্ ভাই বন্ধু লইয়া আনন্দ কবো। কিন্তু তলাক্ এই পলারা যে বেবশা গিলিলাগ্ লগে তলাক্ ধন দৌলত খাইয়া ফেলাছে, অব্ যখন আহিলে তখন তয় আর বেদেন বর যবব্ খাওন তৈয়ার কব্বলে। তানি অয় অগে কয় বাবা তয় হগল বেলাই ময় লগন আছে আর মলাক যা হয় হগলইত তলাক। তবে যে আনন্দ ছলাস করন্ ভালাই হছে। কেনেনা তলাক্ এই ভাইবা মরিয়াও নাই মরে হারায়া বাবাব তানি পাছে ॥

[No.48.]

## INDO-ĀRYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

## SPECIMEN I.

HAIJONG DIALECT.

(MYMENSINGH DISTRICT.)

Ēk zan māna-lag duudā palā thākībār. Tāni alāk hutu palāiā  
*One person man-to two sons were. Then his younger son*  
 bāprā-gē kay, zē, 'bābā, mar bakrā bhāgrā zē may pāba oḍā  
*the-father to says, that, 'father, my share etcetera which I shall-get that*  
 ma-gē di' Tāni ay umā-gē bhāg kariyā dilē Kayēk dīn thākīyā-i  
*me-to give.' Then he them-to division having-made gave A-few days remaining*  
 hutu palārā biddēsh zālē, ār udāni-hē ay bākḥār  
*the-younger son (to)-a-foreign-country went, and there he debauchery*  
 kariyā dhum-dhām kairā zā kisu nagad-phagad tākā payashā  
*doing dissipation doing what anything money etcetera rupees pice*  
 thākībār, bēbāk uriyā-phēlālē Ay unḡkāni kharats-parats kariyā-i ai  
*was, entirely he-squandered He thus expenditure-etcetera doing-even that*  
 dēsha-ni bhāri ākāl pariya zālē Tār parē alāk kashta kāi  
*country-in heavy famine having-fallen went Of-that after his distress who*  
 dēkhē? Tāni ay zāiyā ai dēsha-ni ēk zan mān-thāi bhar-karilō.  
*sees? Then he going that country-in one person man-to shelter-took.*  
 Ai mādā a-gē nizēr banda-bhāy huyar tsārābāk pāthiyē dilē Pāsē  
*That man him his fields-towards swine to-graze sending gave Afterwards*  
 huyarē zē tush khāy, udā khāiyā ay kōnō-matē pēt  
*the-swine what chaff eat, that eating he in-some-manner (his)-belly*  
 bharābāk tsābār. Kintu tā-ō a-gē kāi-u nā dilē Manē  
*to-fill wished. But that-even him-to anyone-even not gave In mind*  
 manē kay ār gḥuni, zē 'malāk bāp-thāi kata bētan-bhugī  
*in-mind he-says and considers, that 'my father-to how-many wages-getting*  
 tsākar bēsh-bēsh khāon pāiyā thākē, ār may idāni pētēr bhakē  
*servants much-much food obtaining remain, and I here of-belly in hunger*  
 marē. May uthiyā āpnā bāp-thāi zābō, ār a-gē kabō, "bābā,  
*die I arising (my)-own father-to will-go, and him-to I-will-say, "father,*  
 may tar sāikkh'āt Īsh'ar-thāi kata pāp karsē May ār talāk  
*I thy in-presence God-before how-much sin have-done. I any more thy*  
 palā bilēkē gāinyai nā-hay Ma-gē talāk ēkrā bētan-bhugī tsākar  
*son like to-be-considered am-not Me thy one wages-getting servant*  
 nēhē rākhēk'' Pāsē ay uthivā āpnār bāp-thāi zālē Tātē  
*taking keep.'' Afterwards he rising (his)-own father-to went Thereon*

Bengali

ay bkhār dur thākibātē alāk bāprā a-gē dēkhilē ar pāglā-sāglākē  
*he great distance remaining his father him saw and mad-man-etcetera-like*  
 palārā-gē dēkhiyā hāhutāshakō zāiyā palārā-lāg gālā dhariy  
*the-son-to having-seen weeping going the-son-(accusative) neck seizing*  
 tsumā khālē. Palārā a-gē kay, 'hāhā, may Ish'ar-thāi tar shāikkhāt  
*kiss ate. The-son him-to says, 'father, I God-before of-thee in-the-presence*  
 kata pāp karsē. May ar talāk palā bilēkē gainyāi nā-hay.'  
*how-many sins have-done. I any-more thy son like to-be-considered am-not.'*  
 Tāni bāprā āpnā tsākar ar dāshī-gilē-kē kōlē, 'shīghrī  
*Then the-father (his)-own servants and maid-servants-(plur.)-to said, 'quickly,*  
 shīghrī bhālā kāpur āniyā ē-gē piniyā-di; ēlāk  
*quickly good clothes bringing this-(person)-to put-on; of-this-(person)*  
 hāta-nī āngthi ar thēnga-ni jatā piniyā-di, ar āmrā khāiyā-dāiyā  
*on-the-hand a-rung and on-the-foot shoe put-on, and let-us eating-etcetera*  
 shukh karanga. Kēnonā malāk ēi palārā mariyā zābār,  
*merriment make. Because my this son having-died went,*  
 jingiyāsē; hārāyā zābār, tāni pāsē.' Tāni umrā kata  
*has-come-to-life; being-lost went, then I-have-found' Then they how-much*  
 shukh karlō  
*merriment made.*

Ar alāk dāngar palānā khēttra-ni thākibār. Ay āhiyā ghar  
*And his elder son in-the-field remained. He having-come home*  
 pāng-pāng-bēlā nit'a ō bāiz-bāznā hunilē. Tāni ay ēk zan  
*near-near-at-the-time dancing and music heard. Then he one person*  
 tsākar-gē bārāni dākiyā hud-karilō, 'igilā ki?' Ay a-gē kōlē, 'talāk  
*servant-to near calling asked, 'these what?' He him-to said, 'thy*  
 bhāi āhisē, ar tar bāp zabar khāonēr zugār karsē.  
*brother hath-come, and thy father very-great of-feasting preparation hath-made*  
 Ay a-gē bākhār din tan rug-bēdh nāi kariyā pāsē bēdēn'  
*He him many days after disease not making-(having) has-got because.'*  
 Tāni ay gashā hōlē pāsa-bhāy zābāk nā tsāy Pāsē  
*Then he angry becoming (to)-rear-apartments to-go not wishes. Afterwards*  
 alāk bāprā āga-bhāy āhiyā a-gē buzhabāk lāgilē. Tāni  
*his father (to)-front-apartments coming him to-reason-with began. Then*  
 ay bāprā-gē kabāk dharilē, 'tsā, ata basar dbariyā may ta-gē  
*he the-father-to to-say began, 'see, so-many years for I thee*  
 khāwālē-dāwālē, ar talāk hukum kōnō-din-ō nāi phēlālē, tāō  
*have-fed-etcetera, and thy order on-any-day-even not did-I-throw-away, nevertheless*  
 tay ma-gē kōnō ēkrā hāgal-sāwā-ō nā dile, zē malāk bhāi  
*thou me-to any one goat-young-one-even not didst-give, that my relations*  
 bandhu lai'yā ānanda kabō. Kintu talāk ēi palārā, zē  
*friends taking rejoicing, I-will-make. But thy this son, who*

bēbashā-gili-lāg lagē talāk dhan-daulat khāiyā phēlāsē,  
*prostitutes-(plur)-(dat.) with thy wealth-property having-eaten has-thrown-away,*  
 ay zakhan āhilē takhan tay ār bēdēn bara zabar khāon  
*he when came then thou of-him for-the-sake very great feast*  
 taiyār karlē.' Tāni ay a-gē kaṅ, 'bābā, tay hagal-bēlāi mar  
*ready hast-made.' Then he him-to says, 'my-son, thou at-every-time of-me*  
 lagan āsē, ār malāk zā hay, hagal-ita talāk. Tabē-zē  
*near art, and mine what is, all-even-(is) thine. Nevertheless*  
 ānanda hulāsh karan bhālāi hasē, kēnenā talāk ēi bhāirā  
*rejoicing joy making good is, because thy this brother*  
 mariyā-ō, nāi-marē, hārāyā zābār, tāni pāsē'  
*having-died-even, did-not-die; being-lost went, then I-have-found.'*

[No. 48A.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

HAIJONG DIALECT

(DISTRICT SYLHET)

## SPECIMEN II.

(A. Porteous, Esq., I.C.S., 1900.)

Ekrā dēsh-mi ekrā rājā thākibān. Ay rājālāk ekrā jhiu  
*One country-in one king was That king-of one daughter*  
 biyār jagyi alē Tāni rājārā kalē, 'kālkā bihāntē  
*marriage-of fit became. Then the-king said, 'To-morrow in-the-morning*  
 jāgē dēkhē, agē jhiurā biyā diba' Ai kathārā ekrā  
*whom I-may-see, him-to daughter (in) marriage I-will-give.' That word a*  
 nāri timād hunlē. Ay nāri timādālāk ekrā dut-khāuā  
*widow woman heard. That widow woman-of a milk-eating (1 e, suckling)*  
 hāpāl thākibān. Tāni ay nāri timādā āpanā polārāgē rāti  
*child (1 e, son) was. Then that widow woman her-own boy by-night*  
 pohābār āga-mi rājālā tsāthāl-mi ghūm pātāyā thalē Tāni  
*dawning-of before-in king's courtyard-in sleep causing placed Then*  
 rājārā bihāntē uthiyā-mi hāpālāgē dēkhilē: dēkhiyā-mi āpanā  
*the-king in-the-morning having-risen the-child saw: having-seen his-own*  
 jhiurāgē biyā dilē. Tāni rājālā āra rānilā manatē  
*daughter (in) marriage gave. Then the-king-of and the-queen-of mind-in*  
 tāmtē duk uthilē. Rājālā jhiurā kunu rāo nā kay-kē  
*much sorrow arose. The-king-of daughter any word not having-said*

Bengali



bhâtârâgē                      kōlake                      kândiyā      kândiyā-mi              hauri                      ghar  
*the-husband    having-taken-to-her-lap    weeping      weeping      mother-in-law      house*  
 bāy      wlē.      Koy      dīnā                      thākīyā-mi                      haurirā                      marilē.  
*direction    went.    Some    days    remaining (i.e. afterwards)    the-mother-in-law    died*  
 Kājē      hī pālā      kāy      māgu      kāy      māu      tsinibākē      nā      pālē      Māgurā  
*Therefore    the-child    who    wife    who    mother    to-know    not    was-able.    The-wife*  
 agē      puhīyā                      pāhiyā                      dāngar      kariyē-mi      lēkhā      parā      hukibākē  
*him    having-nursed    having-tended    big    making    writing    reading    to-learn*  
 ekrā      māstar      thit      diyā      pāthāsē.      Kay      dīnī      lukiyā-mi      hāpālā      māstar  
*a    master    to    giving    sent.    Some    days    having-learnt    the-child    the-master*  
 hit      kalē,      'ōmlī      gharīē      thākā      timādā      malā      ki      hay      kabāke      nā  
*to    said,    'our    house-in    living    woman    me-of    what    is    to-say    not*  
 pāy.      Hut                      kalēo                      rāo      nā      kay,      jit      kari      thākē.  
*I-can    Question    on    making-even    word    not    says,    silence    making    remains'.*  
 Tāni      māstara      kasē,      'ek      dīnā      tāmātēkē      kubāo,      tsāngshāi      ki      kay'  
*Then    the-master    said,    'one    day    well    beat,    let-see    what    she-says'*  
 Tāni      hāpālā      ay      timādāgē      kubālē      Tāni      timādā      kasē,      'māgugē      kēnē  
*Then    the-child    that    woman    beat    Then    the-woman    said,    'wife    why*  
 ingkē      kubāo?'      Tāni      hāpālā                      buj      pālē.      Hāpālā      sharam  
*thus    you-beat?'    Then    the-child    knowledge    got    The-child    shame*  
 pāyā-mi      māstar      thit      nēy      kay.      Māstarlā                      bujtē      āpanā      māgu  
*having-got    the-master    to    not    spole    The-master's    intellect-by    his-own    wife*  
 hāpālā      tsinilē.  
*the-child    knew*

### FREE TRANSLATION OF THE FOREGOING.

In a certain country there lived a king whose daughter became of marriageable age. Then the king said, 'I shall give my daughter in marriage to whomever I see first to-morrow morning.' A widow, who had a suckling male-child, heard this. So she left it sleeping in the courtyard of the king's palace before the day dawned. As soon as the king rose, the first human being he saw was the child, and so, as soon as he saw him he married his daughter to him; but great sorrow arose in the hearts of both him and his queen. The Princess, without speaking a word, took her husband in her lap, and went to the house of her mother-in-law, weeping as she walked. A few days after this the mother-in-law died, so the babe never knew who was his mother and who was his wife. The wife nursed and tended him till he was a grown-up boy, when she sent him to school to learn reading and writing. After learning for a while, the stripling said to his master, 'there's a woman in our house, and I don't know what she is to me. If I ask her she keeps silent, and won't answer me.' The master said, 'some day give her a sound drubbing, and let us see what she will say.' The boy then beat the woman, and she cried out, 'why do you beat your wife in this way?' The boy then understood, and became ashamed to speak to his master, for he came to know his wife through the master's artifice.

Immediately adjoining, and to the east of, Mymensingh is the Assam District of Sylhet. In the west and south of this District, especially in Sunāmganj and Habiganj, the language closely resembles that of Mymensingh.

In North-East and North Sylhet, especially in Jaintiāpur and Karimganj, the language is more corrupt. Sylhet Town, which is the head-quarters of the District, being within six miles of the Jaintiāpur Pargana, lies within the area in which this dialect is spoken, and hence this form of speech is called Sylhettia by Europeans. For this reason it is often wrongly said that the language of the whole Sylhet District is uniform, and the term Sylhettia is incorrectly applied to the dialect of the west of the District, as well as to that of the North-East. The term 'Sylhettia' properly means the language of the town, and not of the District, of Sylhet. It is estimated that of the 2,033,000 speakers of Bengali in Sylhet, 1,355,000 use ordinary Eastern Bengali. The rest speak Sylhettia.

The following specimen is a piece of folk-lore for which I am indebted to Babu Padma Nath Bhattacharyya, Vidyāvinōd. It is in the dialect of Western Sylhet. It will be seen how closely the language agrees with that of the Mymensingh specimen. With regard to the spelling, it should be remembered that an unaccented *o*, as in *tomār*, is pronounced as if it was *ū*. Moreover, the *y* in words like *kariyā* is not pronounced. The letter *ē* is never pronounced *ā* as is the case in more western dialects of Bengali. When *j* or *ḡ* is pronounced as *z*, the sound is a little softer than that of the *z* in the English 'zeal.' The locative case ends in *a* not *ē*, as *ghara* for *gharē*, in a house.



strir ei kända [dēkhiyā bara bhay pāil. Par din kuṭum-shakal  
*of-his-wife this action seeing much fear got. Next day the-relations-all*  
 gēlē' par shē tār strirē ka'il, 'tomār bāpēr bārīt zāibār khabar  
*going after he his wife-to said, 'your father's house of-going message*  
 āshsē, ekhana-i zāitē haiba. Ei kathā kahiyā shē  
*has-come, now-even to-go it-will-be-necessary. This word saying he*  
 tār strī ār sālārē laiyā, ēk nāo kariyā, bārī thākiyā rowānā  
*his wife and son having-taken, a boat engaging, home from started*  
 hail. Kata dūr giyā ēk-tā gāngēr mās' khānē ēk  
*he-became. Some distance going a of-a-river in-the-midst a-certain*  
 tsar pāil. Khankār takhan tār strirē ka'il, 'tumi tsarēr  
*island he-found. The-Khankār then his wife-to said, 'you of-the-island*  
 upar uthiyā pāk-shākēr zogār kara, āmrā mās  
*on having-climbed of-cooking-etcetera preparations make, we fish*  
 laiyā-āshī' Ei kathā ka'iyā, tār strī-re tsarēr upar  
*having-caught-return.' This word saying, his wife of-the-island on*  
 rākhiyā, shē tār sālārē laiyā nāoē bahūt dūr tsahiyā gēl. Takhan  
*placing, he his son taking in-the-boat great distance going went. Then*  
 tār strī tār matlab buz'tē pāril, ār dākiyā ka'itē lāgil,  
*his wife his intention to-understand was-able and calling-out to-say began,*  
 'Ō-rē, mukh-pōra Khankār, sālār māyāy tōr āiz prān rākhlām  
 'Ho, thou-burnt-faced Khankār, of-the-son in-pity thy to-day life I-spared,  
 nā hailē tāmshā dekhāitām. Zā bārī zā. Kintu  
*not if-it-had-been a-wonder I-would-have-shown. Go home go. But*  
 tōr bhītāt zārā thākhba, tārā-ī nīrbangsha haiba.' Āiz-ō  
*thy in-house-site whoever will-dwell, they-veryly childless will-be.' To-day-also*  
 parjānta ai Khankārēr bhītā khālī pariya āsē.  
*up-to that Khankār's house-side empty fallen is-*

### FREE TRANSLATION OF THE FOREGOING.

In the Sunānganj Subdivision of the Sylhet District, there is a village named Kālīsūrī, in which dwelt a certain Khankār. His family consisted of his wife and one son. One night there came a few of his relations on a visit, and when she had finished her cooking, his wife asked him to go out and cut some plantain-leaves, as there were not sufficient dishes in the house. He refused, saying, 'how am I to get leaves at this hour of the night?' Thereupon his wife, without leaving the house, stretched out her hand, and cut some plantain-leaves off a tree which was in Māmudpur, a village fully two dandas, or a walk of forty-eight minutes, distant. When the Khankār saw this miracle he was filled with terror, and, on the following day, as soon as his relations had gone he told her that a message had come from her father's house, and that they must set out there at once. Then, taking his wife and son, he engaged a boat and started. After going some distance they came to an island in the middle of the river, and he said to his wife, 'you land here and make arrangements for cooking, and we will go and catch some fish.' Saying this, he landed her, and went off a long way in his boat. Then his wife understood his design of abandoning her, and cried out to him, 'Thou burnt-faced Khankār, in pity for thy son, I spare thy life this day, otherwise would I have shown thee a terrible miracle:

Go home, go But whoever henceforth lives on the site of thy home will be heard.  
Even to the present day, the site of that Khanal's house remains unoccupied.

As already stated, the dialect spoken in Sylhet Town and in the North and North-East of the District is that which Europeans call Sylhetta. Natives do not use this title. They call it Jaintiāpurī, Pārba Sribhāṅgīyā, or Ujman. The latter means the language of the upper country. It is estimated that, of the 2,000,000 speakers of Bengali in Sylhet, 678,000 use this dialect. The most noteworthy peculiarity is the formation of the genitive singular, which ends in *ar*, not in *ēr*. We shall notice the same peculiarity in Cachar. The formation of the Periphrastic Present, with the syllable *rā*, which also is found in Cachar, should be noted.

#### AUTHORITY—

The Government Report on the History and Statistics of Sylhet District by (1) T. Walker, B.C.S., Calcutta, 1857, contains a Vocabulary of words peculiar to the Sylhet District.

The following notes on Sylhetta Grammar are based on a very full account of the language which has been kindly placed at my disposal by Mr. P. H. O'Brien, I.C.S. With it I have combined information for which I am indebted to the kindness of Mr. A. Porteous, I.C.S., Mr. W. H. Lee, I.C.S., and Babu Padma Nāth Bhattacharyya, Vidyāvinōd. As the compilation has been done by me, I must accept the entire responsibility for any errors which may be detected.

The language spoken by the inhabitants of Eastern Sylhet is not intelligible to the natives of Central or Northern Bengal. It is, nevertheless, Bengali. There are some peculiarities of pronunciation which tend to render it unintelligible to strangers. The inflections also differ from those of regular Bengali, and in one or two instances assimilate to those of Assamese.

**Written character.**—Among the low class Muhammadans of the east of the district the use of the Dēva-nagarī alphabet occurs. It is extremely common for Muhammadans to sign their names in this character, and the only explanation they offer for its use is that it is so much easier to learn than Bengali. *Pittis* in Bengali are printed in this character, but except for this purpose and for the writing of signatures by otherwise illiterate men, the script is hardly used,—never, at least, in formal documents.

**Pronunciation.**—The vowel *a* is sometimes pronounced as in 'ball,' and is then transliterated *ā*. This is most noticeable when the vowel is followed by a liquid, as in *mānushār*, of a man; *nāl*, a rod; *mān*, a maund, *ghār*, a house. *L* is always pronounced correctly and never as the *ā* in hat. As regards consonants, the first point that strikes one is the guttural pronunciation of *ch*, like the German *ch*.<sup>1</sup> Then *ch* is pronounced like English *ch*, and there is no difference between *ch* and *chh*. Thirdly *p* is frequently pronounced like *ph* (not *f* but perhaps *pf*). Mr. Porteous does not think that any ordinary Sylhetta could attain to the true sound of *ph*. The change is not universal. Thus *pāp*, sin, does not become *phāph*. In fact, very little distinction is heard between any of the aspirated letters and their unaspirated originals, thus *ghār* is almost pronounced *gār*, and *bhārī* very much like *bārī*. Sometimes *p* has the sound of *w*, as *supārī*, pronounced *suwārī*.

The sibilant is often, but not invariably, changed to *h*. Thus *hāph* for *sāp*, a snake; *hākal* for *sakal*, all. In words borrowed from Hindūstānī (which are common), the *s*-sound is usually preserved. Thus *sārkar* (not *harkār*) Government, *sazā*, punishment; *sakht*, hard; *sāmhnē*, before; *samjhtē*, to understand. The letter *h* is often dropped, thus *'āti* for *hāti*, an elephant; *ka'elām* for *lahulām*, I said; so, even, *'āt gāō*, seven

<sup>1</sup> This also occurs in South-Eastern Bengal.

villages, for *hāt gāō*, which is itself for *sāt gāō*. In Eastern Sylhet (as distinct from the western sub-dialect) *j* is not pronounced as *z*. On the contrary the *z* of Hindūstānī words is pronounced as *j*. Thus *jamēn*, land, for *zamēn*. The distinction between cerebral and dental consonants has almost (but not quite) vanished. Educated natives can sometimes distinguish between *āth-gāō*, eight villages, and *'āt-gāō*, but not easily. Practically, the literary word *ashta* (pronounced *asta*) is used for 'eight.'<sup>1</sup>

The *umlaut*, or epenthesis, is noticeable in Sylhetia. A coming 'i' (*ee*) sound influences a present vowel, if there is a consonant between; e.g., কণা *kanā* is sounded *kanā*, কাল (কালি) *kāl* (*kāli*) is pronounced *kāil*. Similarly, চার (চারি) *chār* (*chāri*) is চাইর *chāir*, রাত (Standard Bengali রাত্রি *rātri*) is *rāt*, and so on. This influence is even felt by an antecedent *u* sound, as in ঘুরিও *ghurō*, which is plainly *ghurō* on a Sylhetia's tongue.

In the following note, when *a* is pronounced as the *ō* in 'home,' it will be transliterated *ō*.

### Declension.—

Nom. ঘর *ghār*.

Gen. ঘরের *ghārār*.

Loc. ঘরো (ঘর) *ghārō*.

Abl. ঘব্তনে *ghārtanē*.

বাড়ী *bāri*, a homestead.

Locative বাড়ীত (*bārit*).

So other nouns in ই *i*

Singular.

Plural

Nom. মানুষ *mānush*, মানুষে *mānushē* (মাইন্ষে *mānshē*).

মানুষরা *mānushrā*.

Gen. মানুষর *mānshār*

মানুষরার *mānushrār*.

Dat. মানুষরে *mānush-rē*

মানুষরারে *mānushrā-rē*.

Acc. do. do.

do. do

Inst. মাইন্ষে *mānshē*.

মানুষরায় *mānushrāy*.

The plural sometimes ends in আইন *āin*. Thus ঘরাইন *ghārāin*, houses; গাছাইন *gāsāin*, trees

### Conjugation.—

#### Preterite.

Singular

Plural

1. আমি দেখিলাম *āmi dēkhlām*

আমরা দেখিলাম *āmrā dēkhlām*.

2. তুমি দেখিলায় *tumi dēkhlāy*

তোমরা দেখিলায় *tōmrā dēkhlāy*.

তুইন দেখিলে *tuin dēkhlē*

তোরা দেখিলে *tōrā dēkhlē*

3. তাইন (honorific) দেখিলা *tāin dēkhlā*

তাইনরা or } দেখিলা *tāinrā* or *tāin tāin*

হে (সে) দেখিলো } *hē (sē) dēkhlō*,

তাইন তাইন } *dēkhlā*.

(দেখিল), দেখল } *dēkhlō*

তারা দেখিলো (দেখিল) *tārā dēkhlō*, দেখল *dēkhlō*

#### Future.

1. আমি দেখ্‌ম্ *āmi dēkhmu* [also দেখ্‌বাম *dēkhhām*—properly Western Sylhet ]

2. তুমি দেখ্‌বায় *tumi dēkhhāy*.

তুইন দেখ্‌বে *tuin dēkhhē*.

3. তাইন দেখ্‌বা *tāin dēkhhā* (honorific).

হে দেখ্‌বো (দেখ্‌ব) *hē dēkhhō*

<sup>1</sup> Authorities do not all agree about the pronunciation of these letters. Babu Padmanath Bhattacharyya, Vidyāvinôd, who is a native of Sylhet District, considers that *ch* is pronounced more like *ts* than like *s*, but to English ears, there is no difference between *ch* and *chh*. He adds that the Musalmāns of the North-east of the district pronounce *kh* like the Arabic *kh* and *ph* like the Arabic *f*. The letter *h*, he says, is not elided at the commencement of a word. Thus, while he would pronounce কহিলাম *kahilām*, as *ka'hilām*, he would always pronounce the *h* at the commencement of হাতি *hāt*.

The **Conditional Proterite** is also used for the Future. It is as follows:—

1. দেখ্তান *dēkhtām*.
2. দেখ্তায় *dēkhtāy*.  
দেখ্তে *dēkhtē*.
3. (Hon.) দেখ্তা *dēkhtā*.  
দেখ্তো *dēkhtō*.

### Conditional Present.

1. দেখি *dēkhi*.
2. দেখো (দেখ) *dēkhō*.  
দেখ *dēkh*
3. দেখাইন *dēkhaïn* (honorific).  
দেখে *dēkhē*

The sound of the *ai* in *dēkhaïn* is very much like the sound of the Russian *ai*.

### Periphrastic Present.

1. যাইতেছি *jāitēsi*, not *zāchchi*.  
যাইয়া *jāiyār*.  
যাইয়ান *jāitrām*.  
যাইয়ান *jāirām*.
2. যাইতেছ *jāitēsō* or যাইতান *jāitrāy*, etc.  
যাইতেছোছ *jāitēsōs* or যাইত্রে *jāitrē*, etc.  
etc., etc.

### Perfect.

1. গেছি *gesi*.
2. গেছ *gesō*.  
গেছোছ *gesōs*.
3. গেছইন *gesaïn*.  
গেছে *gesē*.

In Western Sylhet the form is গাঁছি *gāisi*, etc.

### Imperative.

It is the same as in regular Bengali except in the honorific person, e g, বসিতে (বসিতে) *basitē* (*basitē*), to sit

তুই ব *tui ba*, sit

তুমি বও *tumi baō* (pronounced *baō-ō*).

আপনি বইন or বউকা *āphni baïn* or *baūkā*.

Do not sit (to an inferior) বওছ (বছ) না *baōs* (*bas*) *nā*.

আপনি *āphni* takes the 3rd person honorific of the verb. The feminine of হে (সে) *hē* (*sē*), he, is তাই *tāi*, she.

তাইন *tāin* is equivalent to তিনি *tim*. *Kā-tā karaïn tāin*, what does he do? Its plural is তাইনরা *tāinrā*, তাইন তাইন *tāin tāin*, and even তিনিরা *timrā*, according to locality. The last form is not considered correct, though it occurs in petitions. তান *tān* is the genitive and oblique case of হে *hē*, he, and of তাই *tāi*, she. Some derivative pronominal form are, এবায় *ēbāy*, this way, উবায় *ubāy*, that way; হনো *hanō*, there; যেব্লা *jēblā*, when তবলা *tēblā* or হেব্লা *hēblā*, then; কুবায় or কুবায় *kubāy* or *kuvāy*, where, কেমনে

*kēmanē*, how ; কেনে *kēnē*, why ; এখন *akhan*, now ; কিওয়ার লাগি *koōr lāg* or কিসেব লাগি *kisēr lāg*, why ? The last phrase is ordinary Bengali.

**Construction.**—The most noticeable peculiarity of construction is with regard to the infinitive of purpose or desire.

‘ I wish to go ’ may be expressed—

আমি যাইতে চাই *āmī jārtē chār.*

আমি যাইতাম চাই *āmī jārtām chār.*

আমি যাইবার চাই *āmī jārbār chār.*

In the second case both the verbs are inflected in the other persons, e.g. —

তুমি যাইতায় চাও *tumi jārtāy chāō.*

হে যাইত চায় *hē jārtō chāy.*

তাইন যাইতা চাইন *tāin jārtā chāin.*

### Some simple sentences.

1 আছিরার মা যরতনে ভাগ্ছে, হুনলাম। কথা হাঁচা নি।

*Āsirār mā ghārtanē b'āgsē hunlām. Kathā hāsā ni ?*

heard that ASURĀ's mother has fled from home Is not this true ?

2 আমি কইতাম পাব্তাম না

*Āmī ka'rtām pārtām nā.*

I could not say

3 ছোঁডাটা কিতা লাগি দৌড়ি আইছে

*Sōrā-tā kitā lāgī daurī āisē ?*

Why has the boy run here ?

4 ভান্ বাফে মাব্বার লাগি খেদাইছে

*Tān bāphē mārbār lāgī khēdāisē.*

His father pursued him to beat him.

5 [ Lady to cook ] কিতা গো ভাত বানাইল্ অইল্ না ?

*Kitā gō bhāt bānāil' aīl nā ?*

How ? has the rice not been cooked ?

[ Servant ] না আমি আত কাটি লাইছি

*Nā āmī 'āt kāti lāisī*

No, I have cut my hand.

[ Lady ] হারামজাদী তোরে হুরইন দি বাড়িয়া বার করি দিবার কাম।

*Hārāmjadī tōrē hurāin di bāriyā bār kari dibār kām*

You good-for-nothing You ought to be beaten with a broom and turned out

[ Servant ] বোবাই কিতা কব্ম্। আপনাইস্তর নিমক খাইয়া তন বান্কা আছি। আপনাইস্তে

*Bōbāi kitā karmū ? āphnāintar nimak khāiyā tan bāndhā āsī Āphnāintē*

হুরইন দি বাড়িলেও যাইতাম না।

*hurāin di bārlē-ō jārtām nā*

Mistress (Lit. foster-sister). What can I do? I have eaten your salt and am devoted to you. Even if you beat me with a broom, I could not go

[ Mistress ] চুব থাক। বক্ বক্ করিছ না। তোর আত খুইয়া কতখিনি তেল লাগাই দে,

*Chub thāk, bak bak karis nā. Tōr 'āt d'uyā katakhini tēl lāgār dē,*

তউ আর বিন কব্ত না।

*tāū ār bin kakt nā.*



Be quiet; don't chatter. If you wash (future) your hand and apply some oil, it will not smart.

[Zamindar]. তুইন কাজনা দাখিল কর্তে (বন্ধার) আঁচোচ ?  
*Tuon khājñā dākhil kartē (bāñār) añchōc ?*  
 Have you come to pay in your rent ?

[Raiyat]. না। মোর গেচে টেকা না। খান সালে দিন  
*Nā; mōr gēcē tēkā nā. Khān sāle दिन* (গেচে=কানে)  
 No I have no money. I will pay after cutting my dhan.

[Zamindar]. টেকা করজ করবান্ব কাম পাবিল। ওর বহটা বেচি দেবাইলি।  
*Tēkā karaj karbāñv kām pābil. Ōr bhāṭā bechi dēbāilī.*  
 You should have borrowed the money. I will sell up your house.

[Raiyat]. বহো ওঁউ হুই নাই। ওহুই করিবার দা। একটা লোক পাঠাইনা।  
*Bhō ō'ō hūi nāi. Ōhūi karibar dā. Ekṭā lok pāṭhāinā.*  
 There is nothing in my house. Please send a man to enquire.

[Zamindar]. জোর লোগে কিছু আনোই নাই।  
*Tōr lōgē kishu āñō'ī nāi?*  
 Have you brought nothing with you ?

NOTE.—In this note the inflected a which has the an-sound as in *lāl* is translated *red*. When it has the ā-sound as in *roll* it is transliterated *ā*. Sometimes the o-sound is replaced by the a-sound as in *ka* (বাহু) or *kaṭa* (কর্তা) or *kar'ō*, he will do

A FABLE.

এক কেঁচুনাটি আর এক কাটন পাতার বন্ধান্বা কইলা। কাটন পাতার কইলা, ইয়ার  
*Ēk kēsulāti ār ek kātāl-pātāy bñāñā kailā. Kātāl-pātāy kailā, 'iyār,*  
*A clod and a jack-leaf friendship made The-jack-leaf sud, 'friend,*

জেবলা মেগ আনব, আমি তোমার উপরে রইমু। কেঁচুনাটির কইলা জেবলা  
*jēblā mēg āñbō, āmi tōmār uphrē ra'imū. Kēsulāṭiyē kailā, 'jēblā*  
*when cloud will-come, I your above will-remain' Clod said, 'when*

হাওয়া আনব আমি তোমার উপরে রইমু। অন্যখন বাবইমু। এক  
*hāwā āñlō, āmi tōmār uphrē ra'imū' Alākhān bhābhāñ Ek*  
*wind will-come, I your above will-remain' Thus they-remain One*

দিন মেগে তুফানে আনল; কেঁচুনাটি নিলগী<sup>১</sup> ধুইবা, কাটনপাত  
*din mēgē tūphāñē āñlō, kēsulāti nilgī d'uiyā, kātāl-pātā*  
*day rain storm came, clod (it washed-away) jack-leaf*  
*it-carried-off washing,*

নিলগী উভাইয়া। কিছা গেলগী যুভাইয়া।  
*nilgī urāiyā. Kissā gēlgī<sup>১</sup> phurāiyā.*  
*(blew-away causing-to-fly). Story is-gone having-ended (or being-fulfilled).*  
*it-carried-off.*

The following version of the Parable of the Prodigal Son is in a mixed dialect, partly that of Eastern and partly that of Western Sylhet. The Cachar Version on page 234 may be taken as illustrating the typical Eastern Sylhet dialect also

<sup>১</sup> Lit a worm-casting     <sup>২</sup> = দিন গিয়া *nilō giyā.*     <sup>৩</sup> = গোল দিয়া *gēlō giyā*

[No. 50.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANĀGA-BHĀSHĀ

EASTERN DIALECT.

(SYLHET DISTRICT, ASSAM.)

*(Babu Giris Chandra Nag, 1898.)*

কোন মানুষর দুই পুয়া আছিল। তাহাদের মধ্যে ছোটটি বাপরে কহিল, বাবা, বিবয়ের বে অংশ আমার বাটে পড়ে আমারে দেও। তাহাতে সে তাহাদের মধ্যে বিবয় বাটিয়া দিল। তার পর বেশী দিন না যাইতেই ছোট পুয়া হকল বিষয় জমাইয়া বিদেশ চলিয়া গেল। সেখানে বাইবা ধুমধাম করিয়া হকল সম্পত্তি খুয়াই নাইল। হকল টেকা খরচ হইলে, ঐখানে বড় আকাল হইল, তাহাতে তার টানা টানি পড়িল। পরে সে সেই দেশর এক গৃহস্তর সাথে বাইবা মিলিল, আর সে তাহারে হূয়র রাখিতে বন্ধে পাঠাইল। আর সে হূয়র যে তুব খাব তাহা দিবা পেট ভরিতে খুশি হইত, কিন্তু কেহই তাবে দিত না। পরে তার হুশ হইলে কহিল আমার বাপর বাড়ীতে কত মজুর মানুষে বত ইচ্ছা খাব আর কেনায, আর আমি খিদায় মরতেছি। আমি বাবার কাছে বাইমু, আর কহিমু যে, বাবা, আমি ঈশ্বরের বিকন্ধে আর তুমার নিকট দুব করছি। আমি পুত্র বলিয়া চিন দিবার যুগ্য নহি, আমারে তুমার একজন মজুরের মত রাখ। পরে সে উঠিবা তার বাপর কাছে আইল, কিন্তু দূরে থাকতেই তার বাপ তারে দেখিয়া মায়্যা করল, আর দৌড়িয়া তার গলত ধরিয়া চুমা দিল। তখন বেটা বাপরে কহিল 'বাবা, আমি ঈশ্বরের বিকন্ধে ও তুমার সামনে পাপ করছি, আমি আর পুত্র বলিয়া চিন দিবার যুগ্য নহি। কিন্তু বাপ তাহার চাকর হকলরে কহিল ভাল পুত্ৰক আনিয়া তাবে পিচ্কাও, তার হাতে একটা আঙ্গুটি আর পায়ে জুতা পিচ্কাও, আব আমরা খাইয়া মজা করি। কেননা, আমার পুয়া মরছিল আরবার জিইবাছে। হারাইছিল, আববার পাওয়া গেল। তাহাতে তারা খুব আমোদ আহ্লাদ করতে লাগল ॥

তখন তার বড় পুয়া খেতে ছিল। সে বাড়ীর নিকট আইলে নাচ গাওনার সঙ্গ হনল। সে একজন চাকররে ডাকিয়া জিইবাইল, এ হকল কিয়র? সে তাহারে কহিল, তুমার ভাই বাড়ীত আইছে, তাতে তুমার বাপ বড় খানি দিছন, কেননা তাবে হুস্থ অবস্থায় পাইছন। সে বাগিয়া ভিতরে বাইতে রাজি হইল না। পরে তার বাপ বাহিবে আসিয়া তাকে নাখিতে লাগল। তখন সে জওবাব দিবা বাপবে কহিল। এত বছর খবিয়া আমি তুমার সেবা কবছি, তুমার কুন্সু কথা কুন্সু দিনও কিরাই নাই, তথাপি তুমি কুন্সু দিনও আমারে একটা ছাগল বাছাও দেও নাই, বে আমার বন্ধু হকলরে নইবা আমোদ করি। কিন্তু তুমার এই পুয়া তুমার বিষয় আশয় বেখাদের নিয়া খাইবা কেনিবাছে, সে আসতেই তখন তুমি তাব জন্ত বড় খানি দিছ। তাহাতে সে তারে কহিল, বাপু তুমি সর্বদাই আমার সঙ্গে আছ, আর আনাব বাহা আছে হকলই ত তুমার। কিন্তু এখন আমোদ করা ও খুশি হওয়া উচিত হইছে, কারণ তুমার এই ভাই নবিয়া গেছিল, বাঁচি উঠল, হাবাই গেছিল, পাওয়া গেল ॥

[No. 50.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(SYLHET DISTRICT, ASSAM.)

The transliteration in this article of Bengali names is on the principle of a system proposed by G. O. Grimes, *Linguistic and Ethnographic Notes*, p. 51, 52, 53, 54.

Kōna mānushār dūi puṇā āsil, tihādēr madhēr cōta-ti bāprē ka'il, 'lābā, bishayēr jē ang-sha āmār bātē parē, āmārē dō.' Tāhātē, shē t'ī bōr madhēr bi-hay bāṇiyā dila. Tār par bēshī din nā jūtē-i cōta puṇī hakal bishay jamāiyā bidēsh cāṇiyā gēl. Shēkhācē jāyā dhūmdhām kariyā hakal champattē l'huwayē kāl. Hakal t'ālā klaras hāilē, aukhānē bara ākūl hāl, tihātē tār tūnītūni parē. Parē shē shē-i dō-bar ēk gribastār sātē jāyā milil; ār shē tūhīrē hūyar rākhētē bandhē pāṇhāl. Ār shē hūyar jē tush khāy tāhā diyā pēt bharitē khushi hāita, kintu l'cha-i tūrē dūa-nō. Parē tūr hūsh hāilē ka'il, 'āmār bāpār bāritē kata majur mīnushē jata ichchī' khāy ār phēliy, ār āmī khidhā martēsī. Āmī hābār kāśē jūmu, ār ka'imū jē, "bībā, āmī l'ch'arēr biruddhē ār tumār nikat dush kārsī. Āmī pūtra sin dibēr jugg'a nahi. Āmārē tumār ēk-jan mazurēr mata rākha." Parē shē uthiyā tār bāpār l'isē āil. Kintu dūrē thāktē-i tār bāp tārē dēkhiyā māyā karla, ār dāuriyā tār galit d'ariyā sumā dila. Takhan bōtā bāprē ka'il, 'lābā āmī l'ch'arēr biruddhē ō tumār shūmōcē pāp kārsī, āmī ār pūtra baliyā sin dibār jugg'a nāi.' Kintu bāp tāhār sākar hakalrē l'a'ila, 'bhāla pushhāk āniyā tārē pindhō, tār bātē ēk-tā āngtī ār pāyē jutā pindhāō, ār āmrā khāiyā majā kari. Kēnanā āmār puṇā marsil, ārbār jūāsē; hārāsil, ārbār pāwā gēl.' Tāhātē tārā khub āmōd āhlād kartē lāgla.

Takhan tār bara puṇā khētē sila. Shē hārēr nikat āilē nās gāonār shabda hunla. Shē ēk-jan sākarē dākiyā jighāil, 'ē hakal kiyar?' Shē tāhārē kabila, 'tumār bhāi bārit āsē, tātē tumār bāp bara khāni dīsan, kēnanā tārē shustha abasthāy pāisan.' Shē rāgiyā bhitarē jāitē rāji hāil nā. Parē tār bāp ba'rē āshiyā tākē shādhītē lāgla. Takhan shē jāwāb diyā bāprē ka'il, 'ēta basar dhariyā āmī tumār shēbā kārsī, tumār kunu kathā kunu din-ō phirāi nāi, tathāpi tumi kunu din-ō āmārē ēk-tā sigal bāchehhā-ō' dāō nāi, jē āmār band'u hakalrē lāiyā āmōd kari. Kintu tumār ēi puṇā tumār bishay āshay bēshyādēr niyā khāiyā phēliyāsē, shē āshētē-i takhan tumi tār jan'a bara khāni dīsa.' Tāhātē shē tārē ka'il, 'bāpu tumi sharbbadāi āmār shangē āsa, ār āmār jābā āsē hakala-i ta tumār. Kintu ēkhan āmōd karā ō khushi hawā usit hāisē kāran tumār ēi bhāi mariyā gēsīl, bāsi uthla; hāiāi gēsīl, pāwā gēl.'

The following statement of an accused person is a very good specimen of typical Eastern Sylhettia.

<sup>1</sup> So pronounced.

[No. 51.]

## INDO-ARYAN FAMILY. (EASTERN GROUP.)

### BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(EAST OF SYLHET DISTRICT, ASSAM.)

আমি আমার বাডীত আছলাম। তেউ এক ছালিয়ায় গিয়া কহিল্ তিল নেয় গিয়া আনন্দে কাটিয়া। তেউ আমি গেছি, গিয়া হারি আপত্তি করলাম তিল কাটত না। তার পরে হে কহিছে বে শরত ঠাকুরর হবুমে আইছি আমি তিল কাটাত। তার পরে আমি কহিলাম বে আমার চৌদ্দ বছরি জোত জমিন, কলাইল ফসল, তুই নিতেগি কিনাকান। তেউ কাচি লইয়া বুদিছে আনার বায় দিয়া আমারে কাটি নাইত। তার পরে আমি কাচিত ধরছি থাবা মারিয়া। তার পর পাৰু দিয়া চাহিলাম তউ দেখি তার মামু একজন খাডা। তেউ হে আইয়া আনারে ও তারে ছুটাইয়া দিল্। পরে দৌড়ি লাটী লইয়া আমার নাথার নাকে মারছে বাড়ি। আমি কহিছি দেখিও ঠাকুর হকল আনারে মারি নাইল। তার পরে আমি বাড়ি খাইয়া পডিগেছি গিয়া। আনারে বেজান লাঙ্গি দিয়া পিঠির নাকে মারছে। হাতর নাকেও মাবছে। তার পরে হে তিল কাটিয়া বহিয়া নিছে গিয়া। আনারে আমার ভাগিনয়' বাডীত আনিন্। হে তিল কাটিছে, অব হকতা কবণ্ডয়ে বইছুন।

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(EAST OF SYLHET DISTRICT, ASSAM)

Āmi āmār bārīt āslām. Tēu ēk sāliāy giyā ka'il, 'til  
*I my house-in was. Then a child having-gone said, 'sesamum*  
*nēy-giyā Ārjadē kātiyā.'* Tēu āmi gēsi, giyā-hāri āpatti  
*has-taken-away Arzadē having-cut.'* Then I went, having-gone objection  
 karlām, 'til kātta nā.' Tār-parē hē ka'isē jē, 'Sharat Thākūrār  
*made, 'sesamum cut not.'* Thereafter he said that, 'Śarat Thākūr's  
 hukumē āisi āmi til kātāt' Tār-parē āmi ka'ilām jē, 'āmār  
*order-by am-come I sesamum to-cut.'* Thereafter I said that, 'my  
 saudda basari jōt-jamin, phalāil phashal, tui nitēgi kilākān.'  
*fourteen years cultivated-land, sown (was) the-crop (by me) thou art-taking why?*  
 Tēu kāsi laiṅyā kudisē āmār bāy-diyā āmārē kāti-lāita. Tār-parē āmi  
*Then a-sickle taking he-rushed of-me towards me to-cut. Thereafter I*  
 kāsit dharsi thābā māriyā. Tār-par pāk-diyā sā'ilām; taū  
*the-sickle caught my-hand by-means-of. Thereafter backwards I looked back; then*  
 dēkhi tār māmu ēk-jaṅ khārā. Tēu hē āiyā āmārē ō tārē sutāiyā-dil.  
*I see his uncle one-person standing. Then he coming me and him separated.*  
 Parē dauri lāthī laiṅyā āmār māthār māj'ē mārṣē bāri Āmi  
*Afterwards running a-stick taking my of-head on he-struck a-blow I*  
 ka'isi, 'dēkhiō, thākūr-hakal, āmārē māri-lāl.' Tār-parē āmi bār  
*said, 'look gentlemen-all, me he-has-killed.'* Thereafter I a-blow  
 khāiyā pāri-gēsi-giyā. Āmārē bējān lāthi diyā piṭhir māj'ē mārṣē  
*having-eaten fell-down. Me soundly stick by of-back on he-beat*  
 hātār māj'ē ō mārṣē. Tār parē hē til kātiyā  
*of-the-hand on also he-beat. Of-that after he the-sesamum having-cut*  
 ba'iyā-nisē-giyā Āmārē āmār bhāgināy bārīt ānil. Hē til kātisē, ār  
*carried-it-away. Me my nephew home brought. He the-sesamum cut, and*  
 hurūtā kayguyē baṅsun.  
*boys several carried-it-away.*

## FREE TRANSLATION OF THE FOREGOING.

I was at home. Then a child came and told me that Ārjad was cutting and carrying off my sesamum. On this I went (to the field), and objected to his cutting. Then he replied, 'I am come to cut the sesamum by the order of Śarat Thākūr.' I answered, 'This land has been cultivated by me for fourteen years. The crop was sown by me. How can you take it?' He then rushed at me with a sickle, to cut me,

but I caught the sickle in my hand I then turned back and saw his uncle standing by, who came and separated us. On this he ran at me with a cudgel, and gave me a blow on the head. I cried out, 'See, Gentlemen all, he is killing me.' After this I received a blow and fell down. Then he cudgelled me well on the back and on the forearm. Then he cut the sesamum and carried it away. My nephew took me home. He cut the sesamum himself, while some little boys carried it away.

East of Sylhet lies the District of Cachar, also belonging to the Assam Province. The language of the south of the District is Bengali, which is superseded in the hills in the north of the District, and also in the hill country to the east and south of the District, by various languages of the Tibeto-Burman family. The Bengali spoken in Cachar is the most eastern outpost of the language. It is the same as that spoken in Eastern Sylhet, and possesses all the peculiar characteristics of the extreme Eastern Bengal type. Amongst special peculiarities exhibited by the two specimens annexed, the following may be noticed

There is a tendency to pronounce an initial *p* as *f*. Thus *paramarsa*, counsel, is pronounced *förömörshö*. So strong is this tendency that words which properly commence with *ph* are spelt with a *p* and pronounced as if beginning with *f*. Thus *phēlāi-yāchhi*, I disregarded, is spelt *pālāichhi* and is pronounced *fālāisi*. We shall notice this peculiarity again in the South-Eastern Bengali of Chittagong.

In nouns, the genitive case ends in *ār*, in which the *ā* is pronounced like the *aw* in *awl*. Thus, *mānushār*, of a man. The locative ends in *a*. Thus, *dēsa*, in a country.

Amongst verbal forms, note *hayar*, it is, used in asking a question. Note also forms like *kartrā*, he is doing, *āichhain*, he (honorific) has come, *dichhain*, he (honorific) has given. The terminations of these two last are the regular terminations of the 3rd person honorific in Bihar. Also note *pārlaanē*, he would have found.

Of the two specimens given, the first is a translation of the Parable of the Prodigal Son, and the other is the statement of an accused person, made in a Criminal Court, and taken down in his own language.

#### AUTHORITY—

*Report on the History and Statistics of Cachar District*, by (?) J. W. Edgar, Calcutta, 1867. This contains a Vocabulary of words peculiar to the District.

[No. 52.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(CACHAR DISTRICT, ASSAM.)

একজন মানুষৰ দুগুণা পুয়া আছিল। তার মাৰো ছুটটায় বাপবে কৈল বাবা আমাৰ হিসাত সামানব যে বাট পড়ে হি বাট আমাবে দেও। বাপে তার সামান বাটীয়া তাৰাবে দিয়া লাইল, খুড়া দিন করে হুক পুয়াৰ তার হিসার হাকৈৰ ধন এখন করিয়া দুই বিদেশে গেছিল গিয়া। হিখান গিয়া ফতুয়ামি করিয়া হাকৈৰ ধন উড়াইবা দিল। তার হাকৈৰ ধন খরচ হই গেলে পর হউ দেশ বড জবর আকাল লাগিল, তেউ তার খবচ টানাটানি আরম্ভ হৈল। তার বাদে সে হউ দেশর এক গিরস্থর লগে গিয়া মিলিল। গিরস্থ তারে শুয়র বাখিবাব লাগিয়া বন্দ পাঠাইবা দিল। হিখান শুয়রে যে তুব খাইত, হউ তুব দিয়া পেট ভবতে পাল্লেও সে ভাল পাইল অনে, কিন্তু কেউ তারে তুবও দিলনা। যেব্লা তার হুশ হৈল এত সে কৈল আমাৰ বাপৰ দবমা খাওরা কত চাকরে কত খাইন আর কত পালাইন, আর আমি ভুকে মবি, আমি উঠিয়া বাবার গেছে গিয়া কৈমু বাবা, আমি ঈশ্বরের গেছে আর তুমাৰ সামনে পাপ কবছি। আমি আর তুমাৰ পুয়া কৈয়া চিন দিবার লায়েক নায। আমাৰে তুমাৰ দরমা খাওরা চাকব করিয়া রাখ। তেউ উঠিয়া সে তার বাপৰ গেছে গেল। কিন্তু সে বাই দুব থাকতেউ তারে দেখিয়া তার বাপৰ মায়া লাগল। সে লড়াইবা গিয়া তাব গলাত আঞ্জা কবিয়া ধবিয়া হুঙ্গা দিল। তেউ পুয়াৰ তাবে কৈল বাবা আমি ঈশ্বরের গেছে আব তুমাৰ সামনে পাপ করছি, আমি আর তুমাৰ পুয়া বলিয়া চিন দিবার লায়েক নায। কিন্তু বাপ তার চাকব সকলরে কৈল, সকলতনে ভাল কাপড আনিয়া তারে পিন্দাও, তার হাত এগুবা আঙ্গুইট দেও, আর পাও জুতা পিন্দাই দেও। আব আমরা খাইবা আমোদ করি। কেনেনা আমাৰ এই পুয়া মরি গেছিল জিয়া উঠছে, হারিয়া গেছিল, পাওয়া গেছে। আব তারা আমোদ কবত লাগল ॥

তার বড পুয়া খেত আছিল। সে যেব্লা বাডীৰ গেছে আইবার লাগল তেউ গীত আর নাচব আওয়াজ শুনল। সে এক চাকব্রে ডাকিয়া জিগাইল কিবর লাগি ইতা হবব। চাকব তারে কৈল তুমাৰ ভাই আই-ছইন, আর তুমাৰ বাপে এক খানি দিছইন, কেনেনা তাইন তারে ভালা ভালি কিবিয়া আইছে পাইছইন। ইকথা শুনিয়া সে গুমা হৈল, আর বাডীত গেলনা, এক থাকিয়া তার বাপ বাবে আইয়া তাবে মিনত করবাব লাগল। সে তাব বাপবে কৈল, অত বচুব ধরি আমি তুমাৰ তলে খাটি আব বুনু দিন তুমাৰ কথা পালাইচিনা তেও তুমি আমাবে বুনু দিনও আনাব বাকব সকলরে লইবা খুসি বাসি কবিবার লাগি এগুবা ছাগলব ছাওও দিছনা, আর তুমাৰ ই পুয়া আইতেউ তার লাগি এক খানি দিলাই, যদিও সে নটা সকল লইয়া তুমাৰ ধন উড়াইছে। সে তার পুয়াৰে কৈল তুমি ববাবরউ আমাব লগে আছ। আর আমাৰ যেতা আছে সকলউ তুমাৰ। কিন্তু তুমাৰ এই ভাই মরি গেছিল, জিয়া উঠছে, হারাই গেছিল, পাওয়া গেছে, এর লাগি আনরা খুশি হৈয়া আমোদ করা উচিৎ ॥





 t s  kaila, ' m r b par darm -kh or ' kata ch kar  kata bh in,  r  
  t h  k 'il , ' m r b p r d r m -l h ora l l   il r  l l  bh in,  r  
 then he said, 'my father's name is, I was very angry with you'

kata p l in  r  mi bhuk  mari.  mi uthiy  bh r g chh  giy   
 k t  f l m  r  mi b'ul  m ri.  mi uth  bh r g chh  giy   
 how much throw-away and I of hunger die I was very angry with you

kaimu, "b b   mi  swar r g chh ,  r tum r  mm  p p karohi  mi  r tum r  
 k 'omu, "b b   mi  shsh r r g s ,  r tum r  mm  f f l r   r  r tum r  
 will say, "father I of God fear, and of the father I was very angry

puy , k iy  chin dib r l yek n y.  mm r tum r darm -l h or  ch kar  
 pu  k '   sin dib r l l  nos.  mm r tum r d r m -l h or   il r  
 you saying acquaintance of friend is not. My name is, I was very angry

kariy  r kha "T u uthiy  s  t r b par g  h  g b  Kintu   ph i d r  
 k '  r kha." T u uth  h  tar b par g s  g b . Kintu   f i d r  
 making keep 'Then I was the father very angry. But I fear God

th kt -u t -r  d khuy , t r b par m y  l gl . S  t r iy  giy  t r  
 th kt -u t -r  d kh , tar b p r m y  l gl . H  l r  g i t r  
 remaining of him is not. I father is going to school. He was very angry

gal t  nj  kariy  dhariy  hum i dil . T u puy  t r  kaila, 'T i  mi  
 g l t  nz  l r  d r l rg  dil . T u puy  t r  k il , 'T i  mi  
 could not know making, explaining his name. Then I was very angry, 'father I

 swar r g chh ,  r tum r  mm  p p karohi,  mi  r tum r puy , bh y   
  shsh r r g s ,  r tum r  mm  f f l r ,  r  r tum r puy , bh y   
 of God fear, and of the father I was very angry, I was very angry with you,

chin dib r l yek n y 'Kintu b p tar ch kar ch r  k b, 'sakaltar   
 sin dib r l l  n ' Kintu b p tar ch kar ch r  k b, 'sakaltar   
 acquaintance of friend is not. But father is very angry with you, 'sakaltar 

bh l  k par  niy  t -r  pund o, t r h t  gu   ngut d o,  r p o jut   
 bh l  k p   n  t -r  pund o, t r h t  gu   ngut d o,  r p o jut   
 good clothes buying him is not, his is bad name. Then, a good cloth is

pind -d o.  r  mar  kh y   m d kari; k nen   m r  i puy  mari  
 pind -d o.  r  m r  l g   m d kari, l r n   r  i pu  t r   
 put-on And (he)-was eating reject make, I my this was done

g chh la, jiy  uthehh ; h riy  g chh la, p oy  g  h  ' r t r   m d  
 g sil, zi  uth ; h r  g sil, p o  g s '  r t r   m d  
 went, living has in it, lost went, found language' And they rejected

kart  l gl   
 k rt  l gl   
 to-make began

T r bara puy  kh ta  chh la. S  y bl  b ir g chh   b r l gl   
 T r b r  pu  l h t   sil. H  z bl  b ir g s   b r l gl   
 His elder son in field was He when of house near to-come began

te  g t  r n char  oy j surla S   k ch kar-r  d kiy  j g la, 'k yar l g   
 t u g t  r n s r  w z huml . H   k s k r-r  d l  z g l , 'k yar l g   
 then song end of-dancing the-sound he-heard. He a servant calling asked, 'why

it  hayar?' Ch kar t -r  kaila, 'tum r bh i  chh in,  r tum r bap   k  
 it  h r?' S l r t -r  k 'l , 'tum r  h i  r o n,  r tum r b p   k  
 his is?' The servant him-to said, 'thy brother has come, and thy father a

khāni dichhan, kēnēnā tāin tā-rē bhālābhāli phuriyā āichhē pāichhain.  
*khāni disōin, kēnānā tāin tā-rē bhālābhāli firē āisē pāisōin.*  
 feast has given because he him safe and-sound again having come he has-found-him'

I kathā śuniyā sē gusā haila, ār bārit gēla-nā. Ēru thākiyā tār bāp bārē  
*I kōthā huniā hē gusā hōilō, ār bārit gēl-nā. Ēru thākiā tār bāp bārē*  
 This story hearing he angry became, and in-the house went-not. This for his father out

āiyā tā-rē minat karbār lāglā. Sē tār bāp-rē kaila, 'ata bachchhar dharī  
*āiā tā-rē minōt kōrbār lāglō. Hē tār bāp-rē kō'ilō, 'ōtō bōssōr dhōri*  
 coming him-to entreaty to-make began He his father-to said, 'so many years for

āmī tumār talē khāti, ār kunu-din tumār kathā pālāichhi-nā: tēō tumi  
*āmī tumār tōlē khāti, ār kunu-din tumār kōthā fālāisi-nā. tēō tumi*  
 I of-thee under am-working, and any-day thy word I-have-disobeyed not nevertheless thou

āmā-rē kunu-din-ō, āmār bāndhav-sakal-rē laiyyā khushi-bāsi karbār lāgi  
*āmā-rē kunu-din-ō, āmār bāndhōb-hōkōl-rē lōiā khushi-bāshi kōrbār lāgi*  
 me-to any-day, my friends taking merriment of-doing for

ēguyā chhāgalar chhāō-ō dichha-na. Ār tumār i puyā āitē-u, tār lāgi ēk  
*ēguā sāgalār sāō-ō disō-na. Ār tumār i puā āitē-u, tār lāgi ak*  
 a-single goat's kid-even thou-gavest-not And thy this son immediately-on-coming of-him for a

khāni dilāi, yadi-ō sē natī-sakal laiyyā tumār dhan urāichhē.' Sē tār puyā-rē  
*khāni dilāi, zōdi-ō hē nōti-hōkōl lōiā tumār dhōn urāisē' Hē tār puā-rē*  
 feast thou-gavest, although he harlot taking thy wealth has squandered' He his son to

kaila, 'tumi barābar-u āmār lagē āchha, ār āmār yētā āchhē sakal-u tumār;  
*kō'ilō, 'tumi bōrābōr-u āmār lōgē āsō, ār āmār zētā āsē hōkōl-u tumār;*  
 said, 'thou always even of-me near art, and mine what-much is all-even (is) thine,

kintu tumār ēi bhāi marī gēchhila, jiyā uthchhē; harāi gēchhula,  
*kintu tumār ēi bhāi mōri gēsīl, ziā uthsē; hārār gēsīl,*  
 but thy this brother dying went, living has risen, lost went,

pāoyā gēchhē; ēr lāgi āmarā khushi haiyā āmōd karā uchit.'  
*pāwā gēsē; ēr lāgi āmōrā khushi hōiā āmōd kōrā usit.'*  
 found has-gone, of this for we happy being rejoicing making (is) proper'

[No. 53.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ

EASTERN DIALECT:

(CACHAR DISTRICT, ASSAM.)

আগি গাই চুরি কৰি না। আমাৰ আগে এই আদাওঁট নহ'ল। আমি কিসৰেৰ মোকদ্দমা তলাবি কৰি। তাৰ পৰে নছিন আৰী ঠানুৰ খন এয়া আমাৰে হ'লো বুঢ় মোকদ্দমা তলাবি দাড়া সে। তাৰ পৰে আমি কুপা মিক্সা চৌধুৰিৰ বাৰ্ভীত পামামৰ্ষ কৰাৰ বাগি গেছলাম, বাৰ্ভীত আৰু ঠানুৰ হ'লো আমি সেই বাৰ্ভী হইতে কিসিয়া আমতে উম্মাৰ বাৰ্ভীত মদিগে বাগাৰ মখে আমাৰে উম্মাৰ, ন'বিন আৰী, মুম্মাৰ, বাৰ্ভীত খন চৌধুৰী, মুম্মাৰ, হৈবাৰু বে ধাৰে। ধৰিমা আমাৰে নাহ'লন, পিটিওঁ ঠানুৰ চাৰে বাৰ্ভী মারুইন, কিসাইইন তাৰ পৰে উম্মাৰ বাৰ্ভীত নিছইন গি। বাৰ্ভীত উম্মাৰ বাৰ্ভীত ধাৰে। আগে উম্মাৰ ভনিৰ আগে আনাৰ চুৰি আছিল। বাৰ্ভীত আমা অমদি আমাৰ মখে চুৰি নাহ। বাৰ্ভীত তাৰ বাৰ্ভীত ২। ৩ মাস ধৰি ধাৰে। এলুও আছে। তাৰ ভনিৰ মাস ১৬ মাসৰ হ'ল। বিয়া হয় নাই। আমাৰে ধাৰা আমি নোহাই দিছি কেও আমাৰে উম্মাৰ বাৰ্ভীত না ॥

## TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *S* is hard as in *son*, *ser*. *P* is not pronounced like the *p* in *apple*, which is represented by *ph*. *Z* is somewhat softer than the *z* of *zeal* but not so soft as the *z* in *justice*.

Pronounce *ā* as the *a* in *fat*, *ē* as the *e* in *met*, *o* as the *o* in *hot*, *l* like an *ll* and *ch* as in *ch*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the French word *voire* as compared with *voire*. It should be carefully distinguished from the *o* of *h*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Āmi gāi churi kari-nā. Āmār lagē ēi ādāoti kartrā. Āmi Kīsarēr  
 Āmi gāi suri lōri-nā. Āmār lōgē ēi ādāoti lōtrā. Āmi Kīshōrēr  
 I the cow theft did not. Of-us with this enemy is do ng. I o'-Kishōr

mōkaddamāy tālābi kari. Tār parō Nachhibāli Thākurdhan ēri āmā-rē kailā,  
 mōkōddōmāi tālābi lōri. Tār fōrē Nōsibāli Thākurd'ōn ērā āmā-rē lō'ilo,  
 in-the-case lool ing after do. Of that after Nasib'Ali (and) Thākur-dhan and-others me-to said,

'tui mōkaddamār tālābi chhāriyā-dē.' Tār par āmi Rūpā Mīnā Chaudhurī  
 'tu mōkōddōmār tālābi sārī-dē' Tār fōr āmi Rūfā Mīnā Sōdrīr  
 'you of the case lool ing after give up.' Of that after I Rūfā Mīyāū Chaudhri s

bārit parāmarśa karār lāgi gēchhlām. Rāit ūt-tār āmalē āmi sei bāri hāitē  
 bārit fōrāmōrshō lōrār lāgi gēslām. Rāit ūt-tār āmōlē āmi hēi bāri hōitē  
 in house consultation of-m'ling for went At-night at-eight o'clock I that house from

phuriyā āstē Umarēr bārir dakkhinē rāstār-madh'ē āmā-rē Umar,  
 firē āshlē Umōrār bārir dalkhinē rāstār-mōdd'ē āmā-rē Umōr,  
 returning coming Umar's of house ou-south of-the road in-the-middle mo Umar,

Nachhibāli, Mubēśwar, Thākurdhan Ohaudhuri, Mujēphar, Iyakubō dharchhē  
 Nōsibāli, Mubēśhōr, Thākurd'ōn Sōdrīr Muzēfar, Yālūbē d'ōrsē.  
 N'sib'Ali Mubēśwar Thākur dhan Chaudhri, Muzaffar, Yakūb seized.

Dharyā <i>D'ōrē</i> Having seized	āmā-rē <i>āmā-rē</i> me	mārchhain; <i>mārsōin</i> , they-beat,	piṭit <i>piṭit</i> on-the-back	tin <i>tin</i> three	chāir <i>sār</i> four	bārī <i>bārī</i> blows	mārchhain; <i>mārsōin</i> ; they struck;					
kilāichhain: <i>kilāisōin</i> (they-also) struck-with-fist	tār <i>tār</i> of-that	par <i>fōr</i> after	Umarar <i>Umōrār</i> Umar's	bārit <i>bārit</i> house in	nichhain-gi. <i>nisōin-gi</i> they-took-(me)	Kābulī <i>Kābulī</i> Kābulī	Umarar <i>Umōrār</i> Umar's					
bārit <i>bārit</i> house in	thākē. <i>thākē</i> lives	Āgē <i>Āgē</i> Formerly	Umarar <i>Umōrār</i> Umar's	bhanir <i>b'ōnr</i> of sister	lagē <i>lōgē</i> with	āmār <i>āmār</i> my	dusthi <i>dusthi</i> intrigue	āchhil. <i>āsil</i> was	Kābulī <i>Kābulī</i> Kābulī			
āsā <i>āshā</i> coming	abadhi <i>ōbōdhi</i> since	āmār <i>āmār</i> my	lagē <i>lōgē</i> with	dusthi <i>dusthi</i> intrigue	nāi. <i>nār</i> is-not.	Kābulī <i>Kābulī</i> Kābulī	tār <i>tār</i> his	bārit <i>bārit</i> house in	ḍui <i>ḍu</i> two	tin <i>tin</i> three	mās <i>māsh</i> months	
dhari <i>dhōri</i> for	thākē. <i>thākē</i> lives	Ēlku-ō <i>Ēlku-ō</i> Now-even-he-is.	āchhē. <i>āsē</i> His	Tār <i>Tār</i> His	bhanir <i>b'ōnr</i> sister's	bayas <i>bōyōsh</i> age	shōla <i>shullō</i> sixteen	batsar <i>bōssōr</i> years	haiba. <i>hoibō</i> will be			
Biyā <i>Biyā</i> Marriage	hay <i>hor</i> is	nāi. <i>nāi</i> not	Āmā-rē <i>Āmā-rē</i> Me	dharlē <i>dhōrl'ē</i> on-seizing	āmi <i>āmī</i> I	dōhāi <i>dūhār</i> 'alas'	dichhi. <i>ḍisī</i> cried.	Kēō <i>Kēō</i> Any one	āmā-rē <i>āmā-rē</i> me	uyāsthā <i>uyāsthā</i> help		
karchhain <i>korsāin</i> did	nā <i>nā</i> not.											

The dialect of Tippera closely agrees with that of Dacca. Two specimens are given,—one the parable of the Prodigal Son, and the other a statement made in court by an accused person.

The following special peculiarities may be noted:—

The tendency to drop aspiration is stronger even than in Dacca, the aspiration of even hard aspirated consonants being liable to be dropped. Thus *k'āryā*, having eaten, for *khāryā*, *uttā*, having risen, for *uthyā*; *rāk'a* for *rākha*, keep, *mi'tā* for *mihyā*, false. Sometimes even aspirated consonants are dropped altogether, and a *y* substituted. Thus *zayam dāyēn*, for *zakham dēkhēn* see the wounds. In the middle of a word, *ch* like *chk*, is pronounced as *s*. At the commencement of a word the pronunciation of *ch* is described as 'a cross between *s* and *ch*.' In the transliteration, I represent it in the first case by *s*, and in the second case by *ts*.

The elision of *h* is also carried further. Thus, as in Dacca, *s* is pronounced *h*. Thus *āshryā*, having come, becomes, first, *āhyā*, and then *ā'ryā*; *shuna*, hear, becomes first *huna*, and then 'una.

In the declension of nouns, the accusative-dative sometimes ends in *ra*, as in *pāt-ra*, to the field.

The following are examples of the plural, *tsākranirā-rē*, to servants; *natinirā-rē*, to harlots; *tsākrrār*, of servants.

Special forms of pronouns, are *āmārē*, me, or to me; *āmār* or *āmār*, my; *tamār*, thy; *tē* or *tāin* (respectful) he, *tān-rē*, to him (respectful); *tārār*, of them; *tārā-rē*, to them; *hāyār* or *hēr*, of this

In the Auxiliary verbs, *s* (*chk*) is sometimes disaspirated to *s* (*ch*). Thus we find *āsa*, thou art; *āsil*, he was.

Examples of the Perfect, are *karsī*, or *karsī-ō*, I have done; *karsa*, thou hast done, *karsē* and *karsē*, he has done.

For the Future, we have *zāyyām*, I will go; *balbām*, I will say.

The Conjunctive Participle differs slightly from that of Dacca. Examples are,—*hāiḥḥā*, having divided; *chāillā*, having gone; *uiḥḥā*, having risen; *baillā*, having spoken; *marā*, having died; *āinnā*, having brought; *āishshā*, having come, and so on.

The Infinitive ends in *tō*, as in *b'artō*, to fill, or in *tām*, as in *ka'itām*, to say.

AUTHORITIES—

A brief account of the pronunciation in *vogno* in Tippera, will be found on p 7 of a *General Report on the Tippera District*, by J. F. Browne, C.S., Calcutta, 1869

[No. 54.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT

(TIPPERA DISTRICT)

এক বেডার ছুই পুং আছিল। তারাব মাইজে ছকলা তার বাপ্পে কইল্ বাবুও। নানানাল্ যেতান্ আমি পায়াম্ হেতান্ আগাবে দেও। তাতে তে তারাব্ মাইজে যততান্ আছিল হগলতান্ বাইটা দিল্। খুরা দিন বাদে ছকলা হগলতান্ অন্তর করি বোৎ দুব্দেদে চইল্লা গেল্। আর তে হেখানে বাউস্যামি কইরা হগলতান্ খোবাইল্। তে হেখানে হগলতান্ আরাইল্ বাদে ঐ মুলুকে বারি রাট্ লাগিল্ তাতে তে ছিন্দতেব মাইজে পডিল্। ঐ মলুকের এক জনের আশা লইল্। তে তার পাংর ছয়র চরাইতো দিল্ তার বাদে ছয়রে যে চুগল্ কাইত তে হিতান্ দিবা পেড্ডা বব্তো চাইল্ কিন্তু কৈ তারে দিল্ না। তার বাদে তার উন্ অইল্ আব কইল্ আমরার বাপেব কত মুনি মানু কতলা খায় কতলা দেলায় আর আমি বুক্ মবি। আমি উইটা আমার বাপের কাছে বাব্বাম তান্নে বলবাম্ বাবুও। আমি ঈশ্বরের বাচে ও তুমার কাছে পাপ কবচিও, আমি আব তুমার বেডা বইল্লা কইতাম পাৰি নাও। তুমাব বাড়িব নাইজে একজন মুনি কবি আমারে বাক। তার বাদে উইটা তে তার বাপের কাছে গেল। কিন্তু তে দূরে থাক্তে তার বাপ ভাবে দেখিল্ আর মাযাতে তে দেউডাইবা গিয়া তার গলাৎ দরিল্ ও চুমা দিল্। পুতে বাপ্পে কইল্ বাবুও। আমি ঈশ্বৰ ও তুমার কাছে পাপ করচিও আমি তুমাব বেডা বইল্লা কইতান্ পারি না। কিন্তু বাপে তার চাকর চাকরাণীবারে কইল্ বুব্বালু বাপব আইল্লা তাবে পিন্দাইবা দেও, উগ্লা আংডি এক জুর বিনামা আইল্লা দেও আব আমরা কাইবা লইয়া কুব আনুদ আল্লাদ বদি, কিএরে কই আমার এই পুতে মৈবা গেচিল্ বাইল্লা আইচে, আরাইবা গেচিল্ পাওযা গেচে। হেয়ার বাদে তারা কুব রঙ্গ স্কক করিল্ ॥

আর তার বড পুতে পাংরে আছিল। তে বাড়িব কাছে আইয়া রঙ্গ তান্না গান বাজনা শুনিল্। তে তখন বাড়িব চাকববাব্ মাইজে এক জনবে জিঙ্গাইল্ ইতান্ কিতান্ ও। তে কইল্ তুমাব বাই বাড়িব আইচে আর তুমার বাপ খাউনের বোউতান্ কব্চে। কিয়েরে বে তাইল্ তারে বাইল্লা পাইচে। কিন্তু তে বাগ অইল্ বিংরে বাইতে চাইল্ না, হের বাদে তার বাপ গটার আগায় আইল্লা কপ্প নতে বুজাইল্। তাতেতে তার বাপ্পে কইল্, উন, আইজ বচর দইরা তুমার নেবা কবচি, আর তুমার সাখে উইল্লা কতা কই নাই, অত কচবের মাইজে আনারে উগ্লা পাডিও দেও নাই বে আমার বন্দ তারারে লইয়া আনুদ করি। আব তুমাব এই পুং নটানীরারে তুমার হগল বিচি বেনাৎ কাওইচে আর তে নখন আইল্ তার লাইগ্গা কস্তান্ খাওনের বুগার কর্চ। কিন্তু তার বাপ কইল্ পুংও! তুমি হগল্ দিন আমার কাছে আচ আমার বেতান আছে হগলতান্ তুমার। কিন্তু তে নইরা গেচিল্ বাইল্লা আইচে, আরাইচিল পাওযা গেচে তাইতে এনা আমুদ আল্লাদ করি ॥

[No. 54.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ

EASTERN DIALECT.

(TIPPERA DISTRICT)

Āk bādār duī put āsil Tārār māizē hurulā tār bāp-rē ka'il,  
*One person's two sons were Of-them among the-younger his father-to said,*  
 'bābu-ō, mālāmāl zē-tān āmi pāyām, hētān āmā-rē dāo' Tātē  
*'father-O, property what-much I will-get, that-much me-to give' Thereon*  
 tē tārār māizē zat-tān āsil hagaltān bāittā dil. Thurā din  
*he of-them among what-much was everything having-divided gave A-few days*  
 bādē huruhulā hagaltān attar kari baut dūr dāshē  
*after the-younger-one everything collected having-made very distant in-country*  
 chaillā-gēl, ār tē hēkhānē bāushāmi kairā haggaltān khowāil. Tē  
*went-away, and he there dissipation having-done everything wasted He*  
 hēkhānē haggaltān 'ārāil bādē, ai mulukē b'āri rāt lāgil; tā-tē  
*there everything losing after, that in-country great famine commenced; thereon*  
 tē siddatēr māizē paril Ai mulukēr āk zanēr āsrā lāil. Tē tār  
*he of-want in fell. That of-country one of-person refuge he-took He his*  
 pāt-ra huyar tsarātō dil Tār bādē huyarē zē tsugal k'āita,  
*field-to swine to-feed gave(sent). Of-that after the-pigs what husks used-to-eat,*  
 tē hitān diyā pādā b'artō tsā'il, kintu kai tā-rē dil-nā  
*he them by-means-of his-belly to-fill wished, but anyone him-to gave-not*  
 Tār bādē tār 'ush 'āil, ār ka'il, 'āmrār bāpēr kata  
*Of-that after his sense became, and he-said, 'my father's how-many*  
 muni-mānu katlā khāy, katlā phālāy, ār āmi b'ukē marī.  
*servants how-much eat, how-much throw-away, and I by-hunger die*  
 Āmi uitt'ā, āmār bāpēr kāsē zāyām, tānrē balbān  
*I having-arisen, my father's in-neighbourhood will-go, him-to I-will-say*  
 "bābu-ō, āmi ish'arēr kāsē ō tumār kāsē pāp karsi-ō; āmi ār tumār  
*"father-O, I of-God near and of-thee near sin have-done-also; I again thy*  
 bādā baillā ka'itām pāri nā-ō Tumār bārir māizē āk zan muni  
*son having-called to-say can not-also Thy of-house in one person servant*  
 kari āmā-rē rāk'a'' Tār bādē uitt'ā tē tār bāpēr kāsē  
*having-made me keep."'' Of-that after having-risen he his of-father near*  
 gēl Kintu tē dūrē thāktē tār bāp tā-rē dākhil, ār māyātē  
*went But he in-distance remaining his father him saw, and in-compassion*  
 tē dēurāiyā giyā tār galāt d'aril, ō tsumā dil. Putē  
*he running going his on-neck seized(him), and kiss gave The-son*  
 bāp-rē ka'il, 'bābu-ō, āmi ish'ar ō tumār kāsē pāp karsi-ō,  
*the-father-to said, 'father-O, I God and of-thee near sin have-done-also,*







[No. 55.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(TIPPERA DISTRICT)

D'aramabatār, āmār haūri-rē ashshalē māri-nā Mit'ā  
*Incarnation-of-justice my mother-in-law really I-did-not-beat. A-false*  
 nālīsh kassē Tān phutē āmāiē māsē. Āmi gāsē mangalbār-din  
*complaint she-has-made Her son me has-beaten I went on-Tuesday*  
 sub'-rē pāyṛē tsōyā kārtō buli gāsīlām. Mādānē bārit  
*at-dawn the-hills-to fire-wood to-cut saying (for) I-went In-the-afternoon home*  
 āiyār dēkhi āmār zananā bārit nāi. Hazzē Alī karī āmār iggā  
*having-come I-see my wife at-home is-not. Hājī 'Alī named my one*  
 sōta rākkal-pōlā āsil. Hētā-rē zingālām, 'tāi kōndē?' Tē ka'il  
*small shepherd-boy was. Him I-asked, 'she where?' He said (that)*  
 āmār haūri āiyā ku-shallā ku-parāmarsh di, lai-  
*my mother-in-law having-come bad-advice having-given, had-taken*  
 gāsē-gai D'aramabatār, hētir pind'anē, galāt 'āsil āsil,  
*her-away Incarnation-of-justice, of-her worn, on-the-neck a-neck-ring was,*  
 nākat bōlāk āsil, phāyayē bēk-khāru āsil, hitān-huddā gāsē-  
*on-the-nose a-nose-ring was, on-her-ankle an-anklet was, there-with she-has-*  
 gai Āmi haru-din din-gudāstē-rāitē, makrimēr  
*gone-away. I the-day-before-yesterday at-the-time-of-evening, of-the-makrim-*  
 bādē, gāyēr āñsāt lai hētir bāpēr bāri  
*prayer after, the-village's pañchāyat taking her father's to-the-house*  
 gālām-āri. 'Āñsāt-rā haggalē māiz uthānat  
*I-went The-members-of-the-pañchāyat all in-the-middle (of-the) courtyard*  
 sāpēr b'itrē thiyāisē. Āmi hētārār pūrbēr b'itār ādgarār  
*of-a-mat on stood. I their of-the-east of-the-house of-the-additional-shed*  
 bāin-duyārē ōdār-urpē gēsī, bādē āmār bargiri  
*at-the-back-door steps-in-the was-gone, afterwards my wife's-elder-brother*  
 kōn kūr-than dōmrāyā āi ladidi bash b'aurēr  
*what direction-from running having-come a-stick-with at-once leg*  
 b'itrē āk bāri māissē phir uitt'ā dāpnāy  
*on one stick-(blow) he-beat again rising on-the-shoulder-blade*  
 bāri māissē Āmār shēlak hīs-kūr di  
*a-stick-(blow) he-struck. My wife's-younger-brother back-direction from*  
 kanī ō tsatkanā māissē D'aramabatār āmār zayam  
*slap and elbow-blow struck Incarnation-of-justice my wounds*



## FREE TRANSLATION OF THE FOREGOING.

Incarnation of justice, I have not really beaten my mother-in-law. She has laid a false charge. Her son has beaten me. Last Tuesday I went to the hills at dawn to cut firewood. On returning in the afternoon I did not find my wife at home. I had a small shepherd boy named Hājī 'Alī whom I asked, 'where is she?' He said that my mother-in-law had come and, giving her evil advice, had taken her away. She had a neck-ring on her neck, a nose-ring in her nose, an ankle-ring on her ankles. She has gone away with them. The day before yesterday in the evening after the time of the *makrīm* prayer I went to her father's house with the *panchāyats* of the village. The *panchāyats* stood on a mat in the middle of the courtyard. I was on the steps of the back door of the additional shed attached to the hut on the eastern *bhūtī*, when the elder brother of my wife came running, from where I know not, and struck me on my calf with a stick; again rising, he struck me on my back below the shoulder. My wife's younger brother gave me a slap, and a blow with his elbow from behind.

Incarnation of justice, see my wounds. My mother-in-law has without cause laid this plot against me and instituted this false charge in order to ruin me, and after obtaining my wife's divorce to give her in marriage elsewhere.

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More than a hundred miles south-east of Dacca, at the mouth of the River Megna lies the island of Sandīp, with a population of 100,000, now forming part of the District of Noakhali. Although the language of the island of Hatiā to the west, of Noakhali to the north, and of Chittagong to the east, is the South-Eastern dialect of Bengali, which is usually named after the District of Chittagong, the language of Sandīp is a curious isolated example of the Eastern Bengali spoken in the Dacca District. This is probably due to the circumstances under which the island was populated. The following history of Sandīp is condensed from the pages of the Statistical Account of Noakhali.

Cæsar Frederick, the Venetian traveller, in 1565 described the inhabitants of Sandīp as "Moors", and stated that the island was one of the most fertile places in the country, densely populated and well cultivated. Purchas, *circ.*, 1620 A.D., mentioned that most of the inhabitants were Muhammadans; and there are now several mosques in the island two hundred years old, and others on the mainland of a still greater age. The Muhammadan population of the islands around the mouths of the Megna practised piracy up to a comparatively recent date. The last pirate of note was one Dilāl, Raja of Sandīp; who kept a small army in his pay. He was eventually captured by the Nawāb of Bengal, and ended his days in an iron cage at Murshidabad. From the time that Sandīp first came under British administration, it formed a constant source of disquiet. It afforded an asylum for the refuse of the river Districts from Dacca southwards, and had a mixed population of Hindūs, Musalmāns, and Maghs, who formed on the island agricultural colonies, fishing settlements, piratical villages, and robber communities. The subordinate tenants kept up a bitter quarrel with the landholder-in-chief, and every class seemed to have a grudge against the rest, and some complaint to make against Government. But the

firm administration of the British officials gradually produced its effect. A Commissioner was appointed to measure and partition the island. His appearance, however, was at first only the signal for new disorders. He, on the one hand, complained of 'obstructions and difficulties,' thrown in the way of his executing his duties; while on the other hand, the *tālūkdārs* forwarded a bitter petition and lament. Ultimately the troublesome island was placed under the direct management of the Collector, who was ordered to conduct a land settlement. This was subsequent to 1785. In 1822 the island was made over to the newly constituted District of Noakhali.

If we are permitted to take language as a test of origin, we may assume that the majority of the heterogeneous collection of pirates, fishermen and agriculturists, who formed the population of Sandīp when it came under British administration, came from the neighbourhood of Dacca. As will be seen, the dialect closely resembles that of the Districts of Dacca and Tippera.

Of the three specimens here given, the first is the parable of the Prodigal Son. The second and third are folk-songs. The third is historically interesting, as it shows that the inhabitants of the island have still the same objection to having their land measured, and the same lawless instincts, including a readiness to apply the 'red bull,' *i. e.* fire, to the houses of anyone who might harbour the objectionable land-surveyors.

The remarks regarding the dialect of Dacca also apply here. As special forms, we may note, the dative plural, *tār-ga-rē*, to them; the use of the verb *dītē*, to give, to form inceptive compounds, as in *karan dila*, they began to do; and the infinitive in *tām*, which we have also met in Tippera. Here it occurs in the third specimen, in the phrase, *kaīrtam dītām na*, we would not allow to do. There is a tendency to elide the letter *r*, as in the word *matṭēsi*, I am dying, and in *b'a'ittē*, to fill. The other forms will be found dealt with under the head of the dialect of Dacca.

[No. 56.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANĀGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

এক শক্সের দুই বেটা আছিল। তাদের মধ্যে ছোট বেটা বাপেরে কৈল, বাযাজি, মাল্ মাস্তা যা আমার হিস্যায় পরে তা আমাকে দেন্। তাতে বাপ তার মাল মাস্তা তাব্গরে ভাগ্ করি দিল। অল্পদিন পরে ছোট বেটা মাল মাস্তা জমা করি দূব্দেশে চলি গেল্, হিয়ানে সে বেছদিগি করি নিজ্ দৌলত্ উডাইল। সমস্ত খরচ্ অই যাওনের পর, সে দেশে শক্স রাট্ হইল, তাতে সে কফ্ পাওন্ দিল। তখন্ সে যাই সে দেশেব্ একজনেব্ আশ্রা লৈল্। সে তারে শুযব্ চডাইতে গেরামেব্ জমিতে পাঠাই দিল। হিয়ানে সে শুযরেব্ খোরাক্ ভুশী খাই পেট্ ভৈস্তে চাইত, কিন্তু তাও তারে কেও দিতনা। ইহাতে তাব হুশ অই কৈল, আমার বাপের মোসারার নফর চাকরেবা কটী খাইয়াও বাচায়, আর আমি ইয়ানে পেটের ভোকে মস্তেছি। আমি বাপের কাছে যাই কমু, বাযাজি, আমি খোদার কাছে আর আপ্নার সাক্ষ্যাত্ গুণা কব্ছি। আর আমি আপ্নার বেটার কাবেল ন, আপ্নাব এক মোসারার চাকরের মতন করি আমাকে রাখেন। পরে সে উটী তার বাপের কাছে গেল্। তার বাপ দূরে থাই তারে দেখি তার লাই রহমত হৈল, দৌডি যাই তার গলা ধরি তারে চুমা দিল। বেটা বাপকে কৈল বাযাজি, আমি খোদার কাছে আর আপ্নার সাক্ষ্যাত্ গুণা কর্ছি, এখন আর আপ্নার বেটার কাবিল ন। তাতে বাপে তাব চাকর বাকরকে কৈল্ ভালা কাপড আনি তাবে পিন্দাও, হাতে আংটী দেও, ভৈরে জোতা দেও, চল আমরা খাই আর খুসী করি, কারণ আমার এই পোলা মরি গেছিল্ এখন জিন্দা হৈছে, তারে হারাণ গেছিল্, এখন পাওয়া গেছে। তাতে তারা খুসী করণ দিল ॥

তার বড বেটা গোলাতে আছিল, যখন সে বাড়ীর কাছে আই পৈছল্, নাচনা গানা শুনন্ দিল। তাতে সে একজন চাকরকে জিজ্ঞাইল, এগিনের মতলব কি? সে কৈল, আপ্নার ভাই আইছে, আপ্নার বাপে এক জেফত দিছেন, কারণ তিনি তাকে ছহি সেলামত পাইছেন। তাতে সে রাগ অই ভিতরে গেল্না, তার বাপ বাইরে আই তারে হাইদল্। সে জওয়াবে বাপেরে বৈল্ল, দেখেন, অনেক বছর অবদি আমি আপ্নার খেদমত্ করি, আর কোন দিন কোন হুকুম্ ওদল্ করিন, তও আমার দোস্ত আশনার লগে খুসী কর্তে একটী বক্ৰী বাচ্চাও আমাকে দেন্ নাই; যেম্নে আপ্নার এই বেটা আইল, যে কছবিব লগে আপ্নার মাল্ মাস্তা খাই হালাইছে, হেম্নে তাব্ লাই জেফত দিলেন্। তাতে সে বৈল্ল, বেটা, তুমি হামেসা আমার সাথে আছ, আমার যা আছে তা তোমার। আমরা খুসী হওয়া উচিত হয়, কারণ তোমার ভাই মরি গেছিল্ আবার জিন্দা হৈছে, হারাণ গেছিল্, পাওয়া গেছ ॥

[No. 56.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALLECT.

(SANDĪP, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *z* in *pleasure*. The letter *ʹ* (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *prorate*, and is the *o* in the French word *totre* as compared with *côte*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ek	śaksēr	dui	bētā	āchhula	Tādēr	madhyē	chhōta	bētā	bāpērē		
Āk	shōkshēr	dvi	bētā	āsulō.	Tādēr	mōdd'ē	sōlō	bētō	bāpē-rē		
One	man's	two	sons	wife	Of-them	among	the younger	son	the-father-to		
kaila,	'bāyāji,	māl-māttā	yā	āmār	husyāy	paiē,	tā	āmākē	dēn.'		
ko'ulō,	'bāāzi,	māl-māttā	zā	āmār	hish'āy	pōrē,	tā	āmālē	dēn'		
said,	'father,	the-property	which	my	in share	falls,	that	me-to	give'		
Tāte	bāp	tār	māl-māttā	tārgarē	bhāg	kari	dila.	Alpa	din	parē	
Tātē	bāp	tār	māl-māttā	tārgōrē	b'āg	lōri	dilō	Ōlpō	din	pōrē	
Thereon	the-father	his	property	them-to	division	having-made	late	A-few	days	after	
chhōta	bētā	māl-māttā	jamā	kari	dūrdēsē	chali-gēl	Hiyāne	sē			
sōlō	bētā	māl-māttā	zōmā	lōri	dūrdēshē	chōlt-gēl	Hiānē	shē			
the younger	son	his property	collected	having-made	a-far-land	to	depart	d	There	he	
bēhudigi	kari	nij	daulat	urāila	Samasta	kharach	āi-yāonēr-pai,				
bēhūdigī	lōri	niz	daulōt	ūrāilō.	Shōmōstō	l'hōrōch	ōi-zāonēr-pōr,				
dissipation	having-done	his	wealth	survived	All	spent	ou-being-become,				
sē-dēsē	śakta	rāt	haila;	tātē	sē	kashṭa	pāon	dila	Takhan	sē	
shē-dēshē	shōktō	rāt	'oilō;	tātē	shē	kōshṭō	pāon	dilō.	Tōkhōn	shē	
in-that-land	a hard	famine	became,	thereon	he	trouble	'o get	began	Then	he	
yāi	sē	dēsēr	ēk janēr	āsrā	lail.	Sē	tā-rē	śuvar	charāitē	gērāmēi	
zāi	shē	dēshēr	āk zōnēr	āsrā	lōil.	Shē	tā-rē	shūr	tsōrāitē	gērānēr	
going	of-that-land	of-one-person	refuge	took	He	him	swine	to feed	of-the	village	
jamitē	pāthāi-dila	Hiyānē	sē	śuyarēr	khōrāk	bhuśi	khāi	pēt	bhāittē		
zōmitē	pāthāi-dilō	Hiānē	shē	shūrēr	l'hōrāk	bhushī	khāi	pāt	bhō'ittē		
in-the-land	sent.	There	he	swine's	food	chaff	eating	belly	to-fill		
chā'ita;	kintu	tā-ō	tā-rē	kēō	dita-nā.	Ihāte	tār	huś	'ai	kaila,	
tsā'itō;	kintu	tā-ō	tā-rē	kēō	ditō-nā	Ihātē	tār	'ush	'oi	ko'ulō,	
wished,	but	that-even	him-to	any-one	used-to	give-not	Thereon	his	sense	becoming	he-said,
'āmār	bāpēr	mōsārār	naphar	chākarērā	rutī	khāiyā-ō	bāchāy.	āi	āmi		
'āmār	bāpēr	mōshārār	nōphōr-tsākōrērā	rutī	khāiyā-ō	bāchāy,	ār	āmi			
'my	father's	of-hire	slaves-servants	bread	eating-even	have-spare,	and	I			
iyānē	pētēr	bhōkē	māttēchhi'	Āmi	bāpēr	kāchhē	yāi	kamu,	"bāyāji,		
iānē	pātēr	b'ōkē	mōttēsi'	Āmi	bāpēr	kāsē	zāi	kōmi,	"bāāzi,		
here	of-belly	by-hunger	am-dying!	I	of-father	near	going	will-say,	"father,		





kōna	hukum	ōdal	kari-na;	ta-ō	āmār	dōsta	āśnār	lagē	khusi	kartō
kōnō	hukum	ōdōl	kōri-nō;	ta-o	āmār	dōstō	āśhnār	lōgē	khūshi	kōrtō
any	order	disobeyed	made-I-not,	still	my	friends	relations	people	merry	to-make
ek-ti	bakri	bāchchā-ō	āmā-kē	den	{nāi;	yēmnē	āpnār	· ei	bētā	āil, yē
āk-ṭi	bōkri	bāchchā-ō	āmā-kē	dān	nāi;	zēmnē	āpnār	ēi	bēṭā	āil, zē
a-single	goat	kid-oven	to-me	thou-gavest-not,	when	thy	this	son	came,	who
kachhbir-lagē	āpnār	māl-māttā	khāi	hālāichhē,	hēmnē	tār	lāi	jēphat		
kōsbir-lōgē	āpnār	māl-māttā	khāi	hālāisē,	hēmnē	tār	lāi	zēfōt		
of-hatlots	with	thy	property	eating	wasted,	then	of-him	for	a-feast	
dilen'	Tātē	sē	bailla,	'bētā,	tumi	hāmēsā	{āmār	sāthē	āchha:	āmār
dilēn'	Tātē	shē	boillō,	'bētā,	tumi	hāmēshā	āmār	shāthē	āsō:	āmār
thou-gavest'	Thereon	he	said,	'son,	thou	always	of-me	with	art	mine
yā	āchhē	tā	tōmār.	Āmarā	khusi	haoyā	uchit	hay;	karan	tomār
zā	āsē	tā	tumār.	Āmōrā	khushi	hōwā	utgit	hōy;	kārōn	tumār
what	is	that	thine-(is).	We	merry	becoming	proper	is;	because	thy
bhāi	mari	gēchlul,	ābār	jindā	haichhē;	hārān	gēchlil,	pāoyā-gēchhe.'		
b'āi	mōri	gēsil,	ābār	zindā	'oisē;	hārān	gēsil,	pāwā-gēsē.'		
brother	having-died	had-gone,	again	alive	has-become,	lost	had gone,	has-been found'		

[No. 57.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHA.

EASTERN DIALECT

(SANDĪP, NOAKHALI DISTRICT.)

## SPECIMEN No. II

- (১) আলিম তুর্ক ওবাজেতে শুনলে মোসলমান ।  
ছুখি তুর্ক ছুখানলে পাইলে কন্যান ॥
- (২) ভিক্ষাব তুর্ক ভিকারী কাজালে পাইলে ধন ।  
সুদের টাকা শীঘ্র পাইলে তুর্ক নাহাজন ॥
- (৩) মহব্বত আলী কহে বাঞ্চা উদ্দিশ না পাই ।  
শশুর বাড়ী জানাই তুর্ক নোয়া নবিন খাই ॥
- (৪) জালিবা তুর্ক জান বাওনে বদি পায় মাছ ।  
সুতার তুর্ক কারিগরি পাই ভালা গাছ ॥
- (৫) আনক তুর্ক নাশুরু পাইলে প্রেমাধিক সখা ।  
নারী তুর্ক অনংকারে পুরুষ পাইলে বাঁকা ॥
- (৬) পার্থী তুর্ক পাখা হস্তে উড়ি বনে গাছে ।  
মবু ব তুর্ক মেঘ ধরিলে পেখন ধরি নাচে ॥
- (৭) নাইবা তুর্ক না বাহনে বদি হয় কুজি ।  
উলান গাঙ্গে পান খাটিলে তুর্ক দাঁড়ি মাঝি ॥
- (৮) ধূকা দিবে টাকা কুজি করে টমিগণ ।  
পবনা লইবা গোপনেতে তুর্ক অমনাগণ ॥
- (৯) হাকিন তুর্ক ছকুনেতে বদি না হয় রন ।  
কিশের টাকার উকিল তুর্ক নিজা সখার হন ॥
- (১০) নাচিতে নেতকী বদি পুরস্কার পায় ।  
লাহ পড়িলে পুনিশানা তুর্ক দর্দসায় ॥
- (১১) আলি তুর্ক কুনের নধু কুনে তুর্ক নানী ।  
পণ্ডিত তুর্ক কাশশারে সে তুর্ক ডানী ॥
- (১২) স্রকা বিহু শিব তুর্ক জাশাছা ভক্তি ।  
বৈকুণ্ঠে বাইবে বার ত্রিলোকের শক্তি ॥

## INDO-ARYAN FAMILY,

## (EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT

(SANDĪP, NOAKHALI DISTRICT.)

## SPECIMEN No. II.

## TRANSLITERATION AND TRANSLATION

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter *ʹ* (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

- (1) *Ālim* tushta oyājētē śunlē Mōsalmān  
*Ālim* tushtō wāzētē shunlē Mōshōlmān  
 A-learned-man (is)-pleased at-preaching if-listen(-to-him) Musalmāns
- Dukhi* tushta dukhānalē pāilē kalyān.  
*Dukhi* tushtō dukhānōlē pāilē kōillān  
 A-sad-man is-pleased in-the-fire-of sadness getting happiness
- (2) *Bhikshāy* tushta bhikārī, kāngālē pāilē dhan.  
*B'ikkh'āy* tushtō b'ikārī, kāngālē pāilē dhōn.  
 By-alms pleased (is) a-beggar, a-poor-man when-he-gets wealth
- Sudēr* tākā śighīa pāilē tushta māhājan.  
*Shūd'ēr* tākā shig'rō pāilē tushtō mähāzōn.  
 Of-interest the money quickly getting pleased is-the-money-lender
- (3) *Mahabbatāli* kahē bāñchhā uddiś nā pāi,  
*Mōhōbbōtālī* kōhē bāñsā oddiśh nā pāv,  
 Muhabbat 'Alī says desire object not having-got,
- Śāsūr* bārī jāmāi tushta nōyā nabin khāi.  
*Shōshūr* bārī zāmāi tushtō nōā nōbin khāi  
 Of-his-father-in-law in-the-house a-son-in-law (is)-pleased new novelties eating
- (4) *Jālā* tushta jāl bāonē yadi pāy māchh.  
*Zālā* tushtō zāl bāonē zōdi pāy mās.  
 A-fisherman (is)-pleased his-net on-setting if he-gets fish
- Sutār* tushta kārigarī pāi bhālā gāchh  
*Shutār* tushtō kārigōri pāi bhālā gās.  
 A carpenter (is)-pleased (for)-his-craft getting a-good tree
- (5) *Āsak* tushta māśuk pāilē prēmādhik sakhā.  
*Āshōk* tushtō māśuk pāilē prēmādhik shōkhā  
 A-lover (is)-pleased his-beloved finding a-darling companion
- Nārī* tushta alankāiē purush pāilē bākā.  
*Nārī* tushtō ōlōnkārē purush pāilē bākā  
 A-woman (is)-pleased at-ornaments (and) a-man getting gallant

- (6) Pākhi tushta pākhā hastē urī basē gāchhē.  
*Pākhi tushtō pākhā hōshē ūri bōishā gāsē.*  
 A-bird (is)-pleased its-wings to-use having-flown sitting on-a-tree
- Mayur tushta mēgh dharlē pēkam dharī nāchē  
*Mōnur tushtō mēgh d'ōrlē pēkōm d'ōri nāchē.*  
 A-peacock (is)-pleased clouds when-they-gather tail-feathers erecting dances
- (7) Nāiyā tushta nā bāhanē yadi hay ruji  
*Nāyā tushtō nā bāhōnē zōdi hōy rūzi.*  
 A-boat-man (is)-pleased his-boat at-plying if there-is profit
- Ujān gāngē pāl khātlē tushta dāri mājhi.  
*Uzān gāngē pāl khātlē tushtō dāri māzhi.*  
 Against-stream in-the-river sail to-set (is)-pleased a-rower steersman
- (8) Dhukā diyē tākā ruji kaiē tanni-gan  
*Dhukā diē tākā rūzi lōrē tōnni-gōn.*  
 Fraud by-giving money earning does the-village-attorney
- Payasā laiyā gōpanētē tushta āmlā-gan.  
*Pōyshā lōiā gōpōnētē tushtō āmlā-gōn.*  
 Pice taking secretly (are)-pleased the-office-clerks
- (9) Hākim tushta hukumētē yadi nā hay rad.  
*Hākim tushtō hukumētē zōdi nā hōy rōd.*  
 A-(Judge) is-pleased at-his order if not it-is reversed
- Phisēr tākāy ukil tushta michhā-kathār had.  
*Fishēr tākāy ukil tushtō misā-kōthār hōd.*  
 Of-fees at-the-money pleaders (are)-pleased of-false stories the-utmost hunt
- (10) Nāchtē nētakī yadi purashkār pāy.  
*Nātsitē nētōkī zōdi purōshkār pāy*  
 Dancing the-dancer if a-reward she-gets
- Lāchh parlē pulśālā tushta saibbadāy.  
*Lās pōrlē pulshālā tushtō shōrbōdāy*  
 When a-corpse turns-up the-police (are)-happy in-every-way
- (11) Alī tushta phulēr madhu, phulē tushta māli.  
*Ōli tushtō fulēr mōd'u, fulē tushtō māli.*  
 The-bees (are)-pleased of-flowers the-honey, at-the-flowers (is) pleased the-gardener
- Pandit tushta kābyasāstīē, dēb tushta dālī.  
*Pōndit tushtō kābyashāstrē, dēb tushtō dālī.*  
 A-Pandit (is)-pleased with poems-and-holy-books, Gods (are)-pleased with-offering<sup>s</sup>
- (12) Brahmā Bishṇu Śib tushta jib'-ātmā bhakti,  
*B'ōhmā Bishṭū Shīb tushtō jībō-ātmā b'ōkti,*  
 Brahmā, Vishnu, Śiva (are)-pleased-with heart-and-soul devotion,
- Baikunthē yāibē yār tridēbēr śakti.  
*Boikunthē zāibē zār tridēbēr shōkti*  
 To-heaven he-will-go whose (is) of-these-three-gods the-power

## FREE TRANSLATION OF THE FOREGOING.

(1) A learned man is pleased if Musalmāns listen to his sermons. And a sad man becomes glad when he finds happiness in the midst of the fire of his sorrow.

(2) A beggar becomes happy when he gets his alms; and a poor man when he obtains wealth. The money-lenders become happy if they can soon realize their interest.

(3) Muhabbat 'Alī says that, failing to have the object of his desires, a son-in-law is satisfied when he is entertained with new things in his father-in-law's house.

(4) A fisherman becomes glad when he can catch enough of fish. A carpenter is delighted when he gets good wood to work.

(5) A lover is pleased when he meets with his dear beloved; and a woman rejoices when she gets ornaments and finds a *beau*.

(6) A bird loves to fly and sits on branches of trees. A peacock is delighted and dances with its tail-feathers erected, when clouds gather in the sky.

(7) A boatman is pleased to make a voyage, if he can make some profit. A rower is glad when he sets sail against stream.

(8) The village attorney fraudulently earns money; and office-clerks become glad when they receive bribes.

(9) The Judge is pleased if his order be not reversed, and the lawyers (who are great liars) become glad when they receive their fees.

(10) The dancers become cheerful when a reward is given; and the police are full of joy when anybody is murdered.

(11) The bees are satiated with honey, and gardeners are delighted with flowers. Learned men feel deep joy in reading poetry and holy books, and the gods are pleased with offerings.

(12) Brahmā, Viṣṇu, and Śiva are won over by hearty devotion, and he who has the power of the three gods can attain to heaven.

[No. 58.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

## SPECIMEN No. III.

- ১। কিয় হাইচনির বাপু আইলানা ক্যা কাইল বৈটহে।
- ২। \* \* \* \* আমিন্ কদিন্ ফিব্ব চহে চহে ॥
- ৩। গোলায় গোলায় মাপুক্ গই বাই চিন্ দিতাম্ ন জামিনে।
- ৪। বেঞ্জিশ সনের চিডাদি আর কিস্ত হারে আমিনে ॥
- ৫। মাইব্ত গেলে বাডীতে দাইয়া যাইয়ুম্ তহাতে।
- ৬। আরতে কই দিব হেতে বাডীত্ নাই কইলকান্তা থাহে ॥
- ৭। ছইন্চনি বাই ছাবেরা চান্ মিয়ায় যে কই হাডাইছে।
- ৮। লাল্ বলদ লাগাই দিউম্ যেতের বাডীত্ আমিন আছে ॥
- ৯। যুম্মার নমাজ পইব্তে ছইন্লাম মজিদে ছল্লা।
- ১০। জরিপ্ কইর্তাম্ দিতাম্ ন বাই যায় যাবে কেজ্জা ॥
- ১১। জমাব্ পব্ চান্দা দব্ আর্চে আনা তোলাব্ পব্।
- ১২। চাটীগ্রামের ছইন্লাম খবর গোলজানের বাপু বোড্ডে গেছে ॥

[No. 58.]

## INDO-ARYAN FAMILY:

(EASTERN GROUP.)

## BENGALI OR BAŅGA-BHĀSHĀ.

EASTERN DIALECT:

(SANDĪP, NOAKHALI DISTRICT.)

## SPECIMEN NO. III.

## TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *voire* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

- (1) *Kiya hāichanir bāp, ālā-nā kyā kail baitahē?*  
*Kiō hāi'tsōnir bāp, ālā-nā kyā kail bōitōhē?*  
 Why Hāichanī's father, did-you-not-come yesterday to the-meeting?
- (2) \* \* \* \* \* *āmin kadin phirba chahē chahē?*  
 \* \* \* \* \* *āmin kōdin firbō tsōhē tsōhē?*  
 \* \* \* \* \* 's surveyors for-how many day will-go-about from-field to-field?
- (3) *Gōlāy-gōlāy māpuk-gai-yāi, chun ditām-nā jāminē.*  
*Gōlāy gōlāy māpuk-gōi-zāi, tsin ditām-nō zāminē.*  
 In each field lot-them go and-measure, identification we-will-not-give on the-land.
- (4) *Bellish sanōr chudā di, ār kitta hārē āminē?*  
*Ballish shōnēr tsidā di, ār kitta hārē āminē?*  
 (18)42 year-of papers with, else what will do the surveyors?
- (5) *Māirta gēlē hārītē, d'āivā yāiyum tahātē,*  
*Māirtō gēlē bārītē, d'āivā zāium tōhātē,*  
 To-beat if they-go in the-house, running we-will-go far-away,
- (6) *Āratē kai-diba hētē bārīt nāi, kailkātā thāhē.*  
*Ārōlē kō'i-dibō hētē bārīt nāi, kōllkātā thāhē.*  
 Our-wives we will instruct (to say) here in-house he is not, in-Calcutta he is,
- (7) *Humchani, bāi chhābērā, Chānmiāy yē kai-hādāichhē.*  
*Humtsōni, b'āi sābērā, Tsānmiāy zē kō'i-hādāisē.*  
 Have-you-heard, brothers sirs, Chānd-miyā what message has sent?
- (8) *Lāl-balad lāgāi dium yētēr bārīt āmin āchhē.*  
*Lāl-bōlōd lāgāi dium zētēr bārīt āmin āsē*  
 Red bulls having applied we-will-put whose house in the-surveyors are
- (9) *Yummār namāj partē humlām majidē chhallā.*  
*Zummār nōmāj pōrtē humlām mōjdē sōllā.*  
 Of-Friday worship reciting I-heard in the-mosque advice.
- (10) *Jarip kaitām ditām-na, b'āi, yāy-yābē kallā.*  
*Zōrip kōirtām ditām-nō b'āi, zāy-zābē kōllā.*  
 Measuring to-do we will-not-allow brother, may-go away (our)-heads,

- (11) Jamār-par chāndā dar āshtē ānā tōlār-par ;  
*Zōmār-pōr tsāndā dōr āshtē ānā tōlār-pōr ;*  
 On-the rent a-cess at-the-rate of eight annas per-rupee ,
- (12) Chātigrāmēr huinlām khabar Gōljānēr bāp Boddē gēchhē.  
*Tsātigrāmēr humlām khōbōr Gōljānēr bāp Bōddē gēsē*  
 From-Chittagong I-heard news (that) Ghulzān's father to-the-Board has-gone

## FREE TRANSLATION OF THE FOREGOING.

- (1) How is it, O Haichan's father, that you did not attend yesterday's meeting ?  
 (2) How long will the Surveyors sent by \* \* \* \* travel from field to field ?  
 (3) Let them measure the lands field by field, but we won't identify them.  
 (4) What can the Surveyors do with the measurement-papers of 1842 ?  
 (5 and 6) If they come to beat us in our houses, we will run away far off, and shall instruct our wives to say that we are not at home, but in Calcutta  
 (7) Have you heard, O brothers, what information Chānd Miṣā has sent ?  
 (8) We will set red bulls on (*i.e.*, set fire to) the houses of the persons with whom the Surveyors lodge.  
 (9 and 10) While reciting the Friday prayers in the mosque, I heard others consulting among themselves, that they would not allow their lands to be measured even at the loss of their heads.  
 (11) And that they would realize a subscription, at the rate of eight annas per rupee of their respective rents.  
 (12) Information has been received from Chittagong, that Ghul Jān's father has gone up on appeal to the Board of Revenue.

Separated from Dacca by the River Meghna, and together forming the delta which lies between that river and the River Madhumati or Haringhata (both being mouths of the Ganges), lie the two Districts of Faridpur on the north, and Backergunge on the south. The dialect of the latter District closely agrees with that of Dacca, as will be evident from the specimens to be given, and from the following note kindly furnished by Mr. Beatson Bell, I C S, Collector of Backergunge.

## A.—PRONUNCIATION—

1. In this District, as elsewhere, the endings of verbal forms are clipped. Thus, *bal-yāchhē* is pronounced *bolsē*, etc

2. The aspiration is frequently omitted from soft consonants, *bh* being pronounced as *b*, *dh* as *d*, and *gh* as *g*. Thus—

*dhār* is pronounced as *dār*.

*bhāi* „ *bāv*.

*ghar* „ *gar*.

3. The letter *ā* is sometimes pronounced like *è* and sometimes as *ē*. Thus *èk*, one, but *hē*, he. In the phonetic transcriptions I write the sound which Mr. Beatson Bell represents by *è* as *e*. It is nearly but not quite the *e* in *met*.

4. Initial *s* is often pronounced as *h*. e.g., *śēshē* is pronounced as *hēshē*.

5. The letter *k* in the middle of a word is generally pronounced as *h*. e.g., *ākāl*, a famine, is pronounced *āhāl*. The *k* in the verb *karitē*, to do, can also be throughout pronounced as *h*.



6. Initial *h* is sometimes dropped as is done in London. Thus, *hākīm* is pronounced 'āhīm. So medial *h* in words like *ka'rlām*, or *ka'rlām* for *lahilām*.

7. The letter *ch* is pronounced as *ts*. Thus *chākar* is pronounced *tsākar*.

8. The letter *chh* is always pronounced as the *s* in 'sea.'

9. The letter *j* is often pronounced as *z*. Thus *jāl* becomes *zāl*.

## B.—GRAMMATICAL PECULIARITIES—

### NOUNS—

1. The plural in the oblique cases is often represented by *gō*.

2. The accusative is generally in *oī* and not *lī*.

### PRONOUNS—

1. The plural in *gō* is used here also. Thus, *mōr*, my; *mōr-gō*, our.

2. The genitive of the third personal pronoun is *sīr*, and not *tāhār*. *Sīr* is pronounced *hō*, as noted above. The genitive of the honorific third personal pronoun is not *tāhār* but *tāhān*.

### VERBS—

1. The most noticeable grammatical peculiarity, apart from mere carelessness of pronunciation, is the first person of the future tense. It ends, not in *ba*, but in *mu*. Thus *jāmu*, or *zāmu*, I shall go, *harmu*, or *harmu*, I shall do.

2. The infinitive in *tām* is used in parts of the District near Tippera and Noakhali. This form does not occur in the specimens.

The following four specimens which come from Backergunge are—

(1) The Parable of the Prodigal Son;

(2) A popular Muhammadan song from the Patuakhali Sub-division in the south of the District, bordering on the Bay of Bengal,

(3) A popular Hindū hymn from the Pirōjpur Sub-division; and

(4) A satirical poem from a Barisal newspaper, called the *Barisal Itaislī*, of the 26th November 1897, entitled *Chhālānanda*. The last is the only printed specimen of the Backergunge dialect which I have seen. It is a skit upon the appointment of democratic assessors who had at the time been recently appointed in the District.

In addition to the information contained in the above notes, I am informed by Babu Monmohan Chakravarti, who is well acquainted with the Backergunge dialect, that there are two other peculiarities of pronunciation which should be remembered. The first is that a final *a* at the end of a word is pronounced like the *ō* in 'hot,' and not like the *ō* in 'port' as is customary in Standard Bengali. Thus *lahāla*, he said, is pronounced *hō'rlō*, not *hō'rlō*, as we might expect. The other is that, as elsewhere in Eastern Bengal, the letter *r* is pronounced as *r*. Thus *bara*, great, is pronounced *bō'ō*, not *bō'rō*. Besides the above, the following forms occurring in the specimens should be noted, as illustrating stray peculiarities of the dialect. *Uḍiyā* for *uthiyā*, having arisen; *rāhō* and *rēhō* for *rākha*, keep thou; *hēlāi* for *phēlāi*, I throw away; and *bōz'dē* for *bujhītē*, to understand. Note also the verb substantive *thāha* (i.e., *thāha*), thou art.

### AUTHORITY—

The Government Report on the History and Statistics of the Backergunge District, by H. J. Reynolds, B.C.S., Calcutta, 1867, contains a vocabulary of words peculiar to the Backergunge District.

[No. 59.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKERGUNGE DISTRICT.)

এক জন মান্বেৰ দুগুণা পোলা আছিল। তারগো মদ্যে ছোটুগুণা হের বাপরে কইল বাবা বিস্তের যে ভাগ মুই পামু তা মোরে দেও। হেতে হে হেবগো মদ্যে বিস্ত ভাগ হরিয়া দিল। দিন হতো বাদে ছোটুগুণা পোলা বেবাক একস্তর হরিয়া দূর দেশে মেলা হরিল। হেখানে হে লুচ্চামি হরিয়া তার বিস্ত বেবাদ উডাইয়া দিল। হে হকল খোয়াইলে পরে হে দেশে ভারী আহাল হৈল, হেতে হে মুস্কিলে পরিয়া এক জন গিরস্থের ইল্লা লইল। হে বেটা হেরে হের কোলায ছয়ার রাখতে পাঠাইল। হের পর ছয়ারে যে ভুবি খাইত হেয়া খাইয়া পেট বরতে পারিলেও হে বরত কিন্তু হেয়াও কেহ দিল না। হেসে হের আকেল গর লইলে হে কইল মোর বাপের কত মাইনাহরা চাহর কত বাত খায় আব ফেলায় আর মুই না খাইয়া মরি। মুই উডিয়া মোর বাপের হানে যাইয়া কমু বাজান মুই বেস্তের বরখিলাফ ও তোমার কাছে গুনা হরছি আর মুই তোমার পোলা কওয়ার এখন লাইক না। মোরে তোমার মায়নাহরা চাহরের মতন রাহো। হেতে হে উডিয়া হের বাপের হুমকে গেল। কিন্তু হে বেশী তফাত থাকতে থাকতে হের বাপ হেরে দেখতে পাইয়া মায়া হরিয়া লডাইয়া গিয়া হের গলায দরিয়া চুমা দিতে লাগিল। পোলা হেরে কইল বাবা মুই বেস্তের বরখিলাফ ও তোমার হুমকে গুনা হরিয়া আর তোমার পোলা কইতে যুগ্য না। কিন্তু বাপে হের চাহরগো কইল বেবাহের সরস কাপড বাহির হরিয়া এরে হিন্দাও এর আতে আংডি হিন্দাও এর পায় জোতা হিন্দাও। পরে মোরা খাইয়া আমোদ করি। কারণ মোর পোয়া মরিয়া গেছিল আবার বাচিয়া উঠছে, আরাইয়া গেছিলো পাওন গেছে। পরে হে আমোদ আল্লাদ হরতে লাগিল ॥

হে কালে হের বড পোয়া কোলায আছিল। হে বাড়ীর কাছে যাইয়া বাজনা নাচনা ছনিতৈ পাইয়া একজন চাহর ডাকিয়া জিগাইল যে এয়া কি? হে কৈল তোমার বাই আইছে আর তোমার বাপ মস্ত খানা জোগার হরছে, কারণ ছোট পোলা ভাল ভালাইতে পাইছে। এতে হে গোসা হরিয়া বাড়ীর মদ্যে বাইতে চাইল না। হেসে হের বাপ বাহির আসিয়া হেরে সমঝাইতে লাগল। হে জ্ঞাওব দিয়া হের বাপরে কইল দেখ এত বৎসর তোমার খেজমত হরছি। তোমার কোন কথা কোন দিন হেলাই নাই তমু মোরে একটা পাডা খাশী কোন দিন তুমি দেও নাই যে মুই দোস্তেগো লইয়া একটু আমোদ আল্লাদ হরি। কিন্তু তোমাব যে পোলা পেশাগরগো লইয়া তোমার বিস্ত বেবাদ উডাইয়া দিবাছে হেই পোলা আইছে পরে তুমি হের লগ্যা মস্ত খানা জোগার হরছ হেতে হের বাপে হেরে কৈল বাপু তুমি বরাবরি মোর লগে থাং আর মোর যা আছে হগল তোমার আমোদ আল্লাদ করা উচিত কারণ তোমার বাই মরিয়া গেছিল, আবার বাচিয়া উঠছে; আবাইয়া গেছিল পাওন গেছে ॥

[No. 59.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKINGUNGE DISTRICT)

[In the phonetic transcription ' represents the elision of an aspirate, which yet a pronunciation like that of h in the French word *hôte*. Z is some what softer than the z of *zeal*, but not so soft as those in *plasure*. The ' above the line is very faintly pronounced, and is, indeed, hardly audible.

Pronounce ā as the a in *hat*; e nearly as the e in *met*; ō as the o in *hot*; and ī as in *oil*. The letter o (with or any diacritical mark) represents the sound of the first o in *proportion*, and is the o in the French word *proportion*, and with care. It should be carefully distinguished from the o of *pot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ek-jan-mānshēr	duggā	pōlī	āchhil	Tārgō-madyē	chhōtuggā	hēr-hīprē				
<i>Ek zōn-mānshēr</i>	<i>duggā</i>	<i>pōlī</i>	<i>āsil.</i>	<i>Tārgō-mōddō</i>	<i>sō'uggō</i>	<i>her-hāprē</i>				
Of-one person	two	was	were	At 7 o'clock	the 10 o'clock	to 12 o'clock				
ka'ila,	'Bībā,	bittēr	jē	bhīg	mui	pāmu	tā	mōrē	dōō'	Hētē
<i>kā'ilā,</i>	<i>'Bābā,</i>	<i>bittēr</i>	<i>zē</i>	<i>bīg</i>	<i>mui</i>	<i>pāmu</i>	<i>tā</i>	<i>mōrē</i>	<i>dōō'</i>	<i>Hētē</i>
said,	'Father,	of-1 party	was	portion	I	eating	that	some	size	At 7 o'clock
hō	hērgō	mādyō	bittā	bhīg-hariyā	dilā	Din	hatō	bīc		
<i>hō</i>	<i>hērgō</i>	<i>mādyō</i>	<i>bittā</i>	<i>bīg-hārīyā</i>	<i>dilā</i>	<i>Din</i>	<i>hatō</i>	<i>bīc</i>		
he	them	1 was	the property	dividing	part	Days	a few	after		
chhōtuggā	pōlā	bēbāik	ēkattar	hariyā	dūr-dēsē	mēlā-harilā.				Hēkhānē hē
<i>chhōtuggā</i>	<i>pōlā</i>	<i>bēbāik</i>	<i>ēkattar</i>	<i>hārīyā</i>	<i>dūr-dēsē</i>	<i>mēlā-hārīlā.</i>				<i>Hēkhānē hē</i>
the younger	one	all	together	making	for-days	country	at			Ten o'clock
luchehāmī	hariyā	tār	bittā-bēsād	urāyā-dilā.		Hē	hākil			khōvāilē
<i>luchehāmī</i>	<i>hārīyā</i>	<i>tār</i>	<i>bittā-bēsād</i>	<i>urāyā-dilā.</i>		<i>Hē</i>	<i>hākil</i>			<i>khōvāilē</i>
debauchery	doing	this	property	expended away		He	all			having seen
parē	hē-dēsē	bhārī	āhāl	hailā,	hētō	hē	muskilē	pariyā	ēk	
<i>pārē</i>	<i>hē-dēsē</i>	<i>bhārī</i>	<i>āhāl</i>	<i>hailā,</i>	<i>hētō</i>	<i>hē</i>	<i>muskilē</i>	<i>pārīyā</i>	<i>ēk</i>	
afterwards	in that country	great	famine	took place, thereby		he	in distress	falling	a	
jan	girasthēr	illā	hāilā	Hō	b'ā	hērē	hēr-kōlāy	huār	rākhē	
<i>jan</i>	<i>girasthēr</i>	<i>illā</i>	<i>hāilā</i>	<i>Hō</i>	<i>b'ā</i>	<i>hērē</i>	<i>hēr-kōlāy</i>	<i>huār</i>	<i>rākhē</i>	
person	householders	protection	took	That	man	him	in his field	swore	to-feed	
pāthāilā.	Hēr-par	huārē	yē	bhushi	khāitā	hēyā	khāyā	pēt	b'artē	
<i>pāthāilā.</i>	<i>Hēr-par</i>	<i>huārē</i>	<i>yē</i>	<i>bhushi</i>	<i>khāitā</i>	<i>hēyā</i>	<i>khāyā</i>	<i>pēt</i>	<i>b'artē</i>	
sent	This after	the swine	what	husk	would eat	that	eating	belly	to-fill	
pārīlē-ō	hō	b'arta,	kintu	hēyā-ō	kēhā	dilā-nā			Hēsē	
<i>pārīlē-ō</i>	<i>hō</i>	<i>b'arta,</i>	<i>kintu</i>	<i>hēyā-ō</i>	<i>kēhā</i>	<i>dilā-nā</i>			<i>Hēsē</i>	
even if-he-could	he	would-have filled,	but	even-that	any-body	gave-no'			In-the-end	
hēr	ākkēl	g'ar-laīlē	hē	ka'ila,	'mōr	bāpēr	kata	māināharā	ebāhar	
<i>hēr</i>	<i>ākkēl</i>	<i>g'ar-laīlē</i>	<i>hē</i>	<i>ka'ila,</i>	<i>'mōr</i>	<i>bāpēr</i>	<i>kata</i>	<i>māināharā</i>	<i>ebāhar</i>	
his	sense	having come home	he	said,	'my	father	how-many	paid	servants	
kata	b'āt	khāy	ār	phēlāy,	ār	mui	nā	khāiyā	mari	Mui udiyā
<i>kata</i>	<i>b'āt</i>	<i>khāy</i>	<i>ār</i>	<i>phēlāy,</i>	<i>ār</i>	<i>mui</i>	<i>nā</i>	<i>khāiyā</i>	<i>mari</i>	<i>Mui udiyā</i>
how-much	rice	eat	and	throw-away,	and	I	not	eating	die	I arising

mōr-bāpēr hānē yāiyā kamu, "bājān, mui bēstēr bar-khilāph ō tōmūr  
 mōr-bāpēr hānē zāiyā kōmu, "bāzān, mui bestēr bōr-khilāf ō tōmūr  
 to my-father's presence having-gone will-say, "father, I of heaven against and thine

kāchhē gunā harchhi, ār mui tōmār pōlā kaōyār ēkhan lāik nū,  
 kāse gunā hōrsi, ār mui tōmār pōlā kōwōr ekhōn lāik nū;  
 before sin have-committed, and I thy son of-calling now sit not,

mōrē tōmār mānābarā chāharēr matan rāhō " Hētē hē udiyā hēr  
 mōrē tōmār mānāhōrā tsāhō, ēr mōtōn rāhō." Hētē hē udiyā hēr  
 me thy paid servant like keep" Thereupon he arising his

bāpēr humkē gēla. Kintu hē bēsi taphāt thāktē-thāktē hēr hāp hērē  
 bāpēr humkē gēlō. Kintu hē bēshī tōfāt thāktē-thāktē hēr hāp hērē  
 father's presence-in came But he at-great distance remaining his father him

dēkhtē-pāiyā māyā hariyā larāiyā giyā, hēr galāy d'ariyā chumā ditē  
 dekhtē-pāiā māyā hōriā lōrāiā giā, hēr gōlōy dōriā tsūmā ditē  
 seeing compassion making running gung, his neck embracing his to-give

lāgila Pōlā hērē ka'ila, 'bābā, mui bēstēr bar-khilāph ō tōmār humkē  
 lāgulō. Pōlā hērē kōlō, 'bābā, mui bestēr bōr-khilāf ō tōmār humkē  
 began. The-son to-him said, 'father, I of-heaven against and of-thee in-front

gunā hariyā, ār tōmār pōlā ka'itē yugya nā.' Kintu hāpē hēr-chāhargō  
 gunā hōriā, ār tōmār pōlā kōitē zuiggō nā.' Kintu hāpē hēr-tsāhōrgō  
 sin having-committed, any more thy son to-call fit not' But father to-his-servant

ka'ilō, 'bēbāhēr saras kāpar bāhir-hariyā ērē-hindāō; ēr 'ātē āngdī  
 kōlō, 'bebāhēr hōrōsh kāpōr bāhir-hōriā erē-hindāō; er 'ātē āngdī  
 said, 'of-all be' clothes taking-out put-on-thereupon, his on-hand arising

hindāō; ēr pāy jōtā hindāō. Parē mōrā khāiyā āmōd ksri. Kāran  
 hindāō; er pāy zōtā hindāō. Pōrē mōriā khāiā āmōd hōri. Kārōn  
 put-on, his on-foot shoe put-on. Afterwards (steps) eating repeating do For

mōr pōyā mariyā gēchhil, āhār bāchiyā uthehhe; 'ārāiyā gēchhilō,  
 mōr pōā mōriā geil, āhār bāteiyā uthe; 'ārōiā geilō,  
 my son having-came had-gone, again having-came had-gone; having-been-kat had-gone,

pāon gēchhē.' Parē hē āmōd āllād hartē lāgila.  
 pāuōn geē. Pōrē hē āmōd āllād hōrtē lāgulō.  
 his-son-came' Then he repeating jñānan to-me began

Hē-kālē hēr bāpā pōyā kōlāy āchhil. Hē bārir-kāchhē yāiyā hājnā  
 Hē-kālē hēr bōrō pōā kōlāy āzil. Hē bārir-kāse zāiyā hāznā  
 At-āchhānā he ēr er hōrō-kālē rā. He bārir-kāse yōr : hē

nāchnā kunitē pāiyā, ēr-jan chāhar dāiyā, jīgālla yē, 'yāyā yī?  
 nātenā kunirē pāiā, ek-zōn tsāhōr dāhā, zīgōilō zē, 'yā hī?  
 āchhōng to-see seeing a servant having-came, said : a 'yā yāyā'

Hē ka'ilō, 'tōmār bāi āchhe, ēr tōmār bāp māta khārā jōgār hārchhē,  
 Hē kōlō, 'tōmār bāi āiē ār tōmār bāp māto khārā zōgār hōrsē,  
 He said, 'thy son's having-came and thy father's son's having-came had-gone,

kāran cōlōpā pōlē bhāl-bhālāitē pāchhē.' Hē hē gō'ā-kōriyā, bārir  
 kārōn āhār pōā bhāl-bhālāitē pāpē.' Hē hē gō'ā-kōriā, bārir  
 because because he bhāl-bhālāitē bhālāitē' Then he had-gone-kōriyā, bārir

māyāyē hē hē pāiā nā. Hē hē hēr bāp bārir ē'gē hērē zō'ō zō'ō  
 mōiddē hē hē pāiā nā. Hē hē hēr bāp bārir ē'gē hērē zō'ō zō'ō  
 mōiddē hē hē pāiā nā. Hē hē hēr bāp bārir ē'gē hērē zō'ō zō'ō

lāgla. IIō jnoūb diyū hēr-hūprō ka'lla, 'Dākha, ēta-bataar tōmār  
 lāglō. IIō zāwāb diā her-hūprō kōllō, 'Dehō, ētō-bōōr tōmār  
 began. Ho answer giving to-his-father said, 'How, for-so-many-years thy  
 khōjmat harohbi; tōmār kōna kathū kōna dīn hēlāi-nāi, tamu  
 khezmat hōi si; tōmār kōnō kōthū kōnō dīn helāi-nāi, tōmu  
 service I-have-done; thy any word any day I-have-not-thrown-(away), yet  
 mōrō ēkū pādū-khūāī kōna dīn tumi deō nāi, yō mul dōstēgō laiyā  
 mōrē ekū pādū-khūāī kōnō dīn tumi deō nāi, zā mul dōstēgō lōiā  
 to me one goat any day thou great eat. that I feeds taking  
 ēk-ṭu āmōd āllād hari. Kintu tōmār yō pōlā pēkāgargō laiyā tōmār  
 ek-ṭu āmōd āllād hēri. Kintu tōmār zā pōlā pēkāgargō lōiā tōmār  
 a little rejoicing jubilation may-make. But there what are harvests taking thy  
 bitta hēcād urāiyā diyūchhō, hāi pōlā āchhō-parī tumi hēr lagyā  
 bitlō beshād urāiā diasē, hēi pōlā āiā-pōrē tumi her loiggā  
 property wealth has-wasied, that son as-much-as-to-his-own thou for-his sake  
 masta khūnā jōgār harohha.' Hētō hēr hāpō hēzō ka'ila, 'Dāpu, tumi  
 mōstō khūnā zōgār hōrō.' Hētō her hāpē herē kōlō, 'Dāpu, tumi  
 a great feat preparation has-done. O-ohhō his to-her to-him said, 'O-son, thou  
 harābari mōr lagō thūha, hē mōr yā āchhō hāgal tōmār: āmōd āllād  
 bōrābōri mōr lagō thūhō, ā mōr zā āpē hōgōl tōmār: āmōd āllād  
 always me near remember, and mine whatever is all things rejoicing jubilation  
 karā uchit, kārān tōmār b'āi mariyā gēchhīl, āhār bāchīyā uṭchhō;  
 hōrā uṭit, kārōn tōmār bāi mōriā gēit, ābār bāṭiā uṭhō;  
 to-make proper, because thy brother having-died had-gone, again having-appeared has-again;  
 'ārāiyā gēchhul, pāon-gēchhē.'  
 'ārāiā gēit, pācon-gēē.'  
 having-been-lost had-gone, has been found.

[No. 60.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT

(MUSALMĀNS OF PATUAKHALI, DISTRICT BACKERGUNGE.)

জিলবুনিয়াতে তোমেরদি অযদর মেয়ার নাতি ।  
 মোকামিয়াতে লালমতি ঐ রঙ্গের যুবতী ॥  
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১ ॥  
 জোপখালীতে বসত করে জেউল্লা ব্যাপারী ।  
 তার গবের ছোড মাইয়া লালমতি স্তন্দরী ॥  
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ২ ॥  
 মোকামিয়াতে দেছে বিয়া কুসাখার পোয়ের দে ।  
 তার আউলা কেশীর তাগা কোমরে জোর মাদলীমাতে ॥  
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৩ ॥  
 কানে আছে কানচাপা নাকে আছে সোনা ।  
 লালমতির গলে আছে সোনার চিকলী দানা ॥  
 তোমেরদি এ মুল্লুহে মোবে রেহোনা ॥ ৪ ॥  
 লালমতিব পায়ে মল কলই জন্ জন্ করে ।  
 তা দেখে তোমেরদি বাডীর চার দার গোরে ॥  
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৫ ॥  
 লালমতি গঞ্জরা একই জোরা বাডী ।  
 তা দেখিয়া তোমেরদি চৈকে পইল আরি ॥  
 তোমেরদি এ মুল্লুহে মোবে রেহোনা ॥ ৬ ॥  
 এক রোজ তোমেরদি রাস্তা পতে যায় ।  
 সেই কালে লালমতি আত ইসারায় কয় ॥  
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৭ ॥  
 লালমতি কয় তোমেরদি মোর কতা লইও ।  
 বিকাল বেলা তোমেরদি মোগ বার্ভে আইও ॥  
 তোমেরদি এ মুল্লুহে মোবে রেহোনা ॥ ৮ ॥  
 এতেক ছনিয়া তোমের মনের আনন্দিতে ।  
 বিকাল বেলা গেলেন তোমের লালমতির বাডীতে ॥  
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ৯ ॥  
 লালমতি কয় তোমেরদি মোর কতা লও ।  
 মোর কোলে কাচা পোলা মাজিয়া বউরে নেও ॥  
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১০ ॥

লালমতি কয় তোমেরদি মোর কতা রাহ ।  
 মাজিয়া বউরে নিয়া আগে ওজন করিয়া দেহ ॥  
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১১ ॥  
 লালমতি কয় তোমেরদি বোজ্জুদে পারলানি ।  
 মাজিয়া বউরে নিয়া দেহ রাখতে পারনি ॥  
 তোমেরদি এ মুল্লুহে মোরে বেহোনা ॥ ১২ ॥  
 লালমতি কয় তোমেরদি কই তোনার কাছে ।  
 মাজিয়া বউরে লেও আগে মুই যানু পাছে ॥  
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১৩ ॥  
 তোমের বনে লালমতি তোনার বইলা দি ।  
 যাও যদি তুমি লও এবে দিয়া করমু কি ॥  
 তোমেরদি এ মুল্লুহে মোবে রেহোনা ॥ ১৪ ॥  
 লালমতি কয় তোমেরদি খানিক বহ বসি ।  
 খানিক বিলং কর সাবি পরিয়া আসি ॥  
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ১৫ ॥  
 এতক বলিয়া লাল সারি পরিয়া লয় ।  
 তোমেরদির সঙ্গে গরের বাহির আয় ॥  
 তোমেরদি এ মুল্লুহে মোবে বেহোনা ॥ ১৬ ॥  
 লালমতি কয় কাকচি মাতা নাইরকনের তেল দিয়া ।  
 সব চুল আউলাইলা তোমের লোডন দিলা খইয়া ॥  
 তোমেরদি এ মুল্লুহে মোবে রেহোনা ॥ ১৭ ॥  
 লালমতিবে বাইর করিয়া ঠেকুল বিষম দায় ।  
 লালমতিরে লইয়া তোমের জিনবুনিয়াতে বাব ॥  
 তোমেরদি এ মুল্লুহে মোবে রেহোনা ॥ ১৮ ॥  
 লালমতিরে বাইব কবিয়া উপায় কিবা করে ।  
 প্রথম বোজ্জু গুজিয়া রাহে খিদিবেব মায়ের গরে ॥  
 তোমেরদি এ মুল্লুহে মোরে বেহোনা ॥ ১৯ ॥  
 সেহান গনে নায়ে বরিয়া গাঙ্গে দিল পারি ।  
 কাডালিয়া নিবা গুজিয়া রাহে সরবউল্লাব বাড়ী ॥  
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ২০ ॥  
 এই মতে দিন কত গেলে গোজারিয়া ।  
 রহিমর্শী কোঁজদাবি কবে পড়ুয়াহানী বাইবা ॥  
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ২১ ॥  
 লালমতিরে লইয়া তোমের গরের বাইব হইয়া ।  
 এক বছর শান্তি খাডে লালমতির লইগগা ॥  
 তোমেরদি এ মুল্লুহে মোরে রেহোনা ॥ ২২ ॥

[No. 60.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BĀNGA-BHĀSHĀ.

EASTERN DIALECT

(MUSALMĀNS OF PATUAKHALI, DISTRICT BACKERGUNGE)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.]

Pronounce *ā* as the *a* in *hat*, *e* nearly as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Jilbuniā-tē	Tōmēraddi	Aydar	Mēār	nāti,		
<i>Zilbuniā-tē</i>	<i>Tōmerōddi</i>	<i>Oidōr</i>	<i>Mēār</i>	<i>nāti,</i>		
At-Jilbuniā	Tōmēraddi (18)	Ḥaidar	Mā's	grandson,		
Mōkāmiā-tē	Lālmāti	ai-rangēr	yubati.			
<i>Mōhāmiā-tē</i>	<i>Lālmōti</i>	<i>oi-rōngēr</i>	<i>zubōti.</i>			
At-Mokāmiā	Lālmāti	of-same-colour	young-woman.			
Tōmēraddi	ē-mulluhē	mōrē	rēhōnā.			
<i>Tōmerōddi</i>	<i>ē-mulluhē</i>	<i>mōrē</i>	<i>rehō-nā.</i>			
Tōmēraddi	in-this-country	me	keep-not (1)			
Jōp-khālī-tē	basat	karē	Jēullā	byāpārī,		
<i>Zōp-khālī-tē</i>	<i>bōshōt</i>	<i>hōrē</i>	<i>Zēullā</i>	<i>bāpārī,</i>		
At-Jōpkhālī	dwelling	makes	Ziullā	merchant,		
Tār-garēr	chhōda	māiyā	Lālmāti	sundarī		
<i>Tār-gōrēr</i>	<i>sōdō</i>	<i>māiā</i>	<i>Lālmōti</i>	<i>hundōrī.</i>		
Of-his-house (wife)	youngest	daughter	Lālmāti	beautiful.		
Tōmēraddi	ē-mulluhē	mōrē	rēhōnā.			
<i>Tōmerōddi</i>	<i>ē-mulluhē</i>	<i>mōrē</i>	<i>rehō-nā.</i>			
Tōmēraddi	in-this-country	me	keep-not (2)			
Mōkāmiā-tē	dēchhē	biyā	Kusākhār	pōyēr	dē,	
<i>Mōhāmiā-tē</i>	<i>desē</i>	<i>biā</i>	<i>Kushākhār</i>	<i>pōēr</i>	<i>dē,</i>	
At-Mokāmiā	has-given-marriage		Kusā-Khār's	son	with,	
Tār	āulākēsīr,	tāgā	kōmarē	jōr	mādālī	māt'ē.
<i>Tār</i>	<i>āulā-kēsīr,</i>	<i>tāgā</i>	<i>kōmōrē</i>	<i>zōr</i>	<i>mādōlī</i>	<i>mātē.</i>
Her-of	long-hair,	girdle	at-the waist, double	amulet	on-head.	
Tōmēraddi	ē-mulluhē	mōrē	rēhōnā.			
<i>Tōmerōddi</i>	<i>ē-mulluhē</i>	<i>mōrē</i>	<i>rehō-nā.</i>			
Tōmēraddi	in-this country	me	keep-not (3)			
Kānē	āchhē	kānchāpā,	nākē	āchhē	sōnā,	
<i>Kānē</i>	<i>āsē</i>	<i>kāntsāpā,</i>	<i>nāhē</i>	<i>āsē</i>	<i>hōnā,</i>	
In-ear	is	ear ring,	on-nose	is	gold,	
Lālmātīr	galē	āchhē	sōnār	chikli-dānā.		
<i>Lālmōtīr</i>	<i>gōlē</i>	<i>āsē</i>	<i>hōnār</i>	<i>tsikli-dānā.</i>		
Lālmāti's	on-neck	is	of gold	necklace.		



Tömēradḍi ē-mulluhē mōrē rēhōnā.

*Tōmerōḍḍi ē-mulluhē mōrē rēhō-nā.*

Tomēraddi in this country me keep not (4)

Lālmātir pāyē mal-kalāi jan-jan karē,

*Lālmōtir pāē mōl-lōlōi zōn-zōn hōrē,*

Lālmāti's on feet nakht beads jinglo make,

Tā dēkhē Tömēradḍi bāyir chār dār g'ōrē.

*Tā dekhē Tōmerōḍḍi bāyir tār dār gōrē.*

This seeing Tomēraddi of-homestead four sides goes round.

Tömēradḍi ē-mulluhē mōrē rēhōnā

*Tōmerōḍḍi ē-mulluhē mōrē rēhō-nā.*

Tomēraddi in this country me' keep-not (6)

Lālmāti Gañjarā ēkkaī jōrā bāri,

*Lālmōti Gōnzōrā ekka zōrā bāri,*

Lālmāti Gañjarā one pair four beads,

Tā dēkhuyā Tömēradḍi chāikō pāila āri.

*Tā dekhū Tōmerōḍḍi chāikō pāilō āri.*

This seeing Tomēraddi's on eyes fell a'tra'ion.

Tömēradḍi ē-mulluhē mōrē rēhōnā

*Tōmerōḍḍi ē-mulluhē mōrē rēhō-nā.*

Tomēraddi in this country me keep no' (6)

Ēk rōj Tömēradḍi rāstā-pat'ē yāy,

*Ēk rōz Tōmerōḍḍi rāstā-pōtē zāy,*

One day Tomēraddi on real path goes,

Sēi-kālō Lālmāti 'āt-īshārāy kay.

*Sēi-kālō Lālmōti āt-īshārāy kōy.*

At that time Lālmāti by-hunt of-lands says

Tömēradḍi ē-mulluhē mōrē rēhōnā.

*Tōmerōḍḍi ē-mulluhē mōrē rēhō-nā.*

Tomēraddi in-this-country me keep no' (7)

Lālmāti kay, 'Tömēradḍi, mōr kat'ā laīō,

*Lālmōti kōy, 'Tōmerōḍḍi mōr kōtā lōiō,*

Lālmāti says, 'Tomēraddi my words take,

'Bikāl-bēlā, Tömēradḍi, mōga bārttē āiō.'

*'Bihāl-bēlā, Tōmerōḍḍi, mōgō bārttē āiō.'*

'At-afternoon time, Tomēraddi, my to homestead come.'

Tömēradḍi ē-mulluhē mōrē rēhōnā.

*Tōmerōḍḍi ē-mulluhē mōrē rēhō-nā.*

Tomēraddi in this-country me keep not. (8)

Ētēk-huniyā Tömēr manēr ānanditē,

*Ētēk-hanā Tōmer mōnēr ānōnditē,*

Hearing this Tömēr of-mind with-delight,

Bikāl-bēlā gēlōn Tömēr Lālmātir bāritē.

*Bihāl-bēlā gelān Tōmer Lālmōtir bāritē.*

At-afternoon time went Tömēr to-Lālmāti's homestead,

Tömēraddi ē-mulluhē mōrē rēhōnā,  
*Tōmerōddi ē-mulluhē mōrē rehō-nā.*  
 Tömēraddi in-this country me keep-not (9)  
 Lālmāti kay, 'Tömēraddi, mōr kat'ā laō,  
*Lālmōti kōy, 'Tōmerōddi, mōr kōtā lōō,*  
 Lālmāti says, 'Tömēraddi, my words take,  
 'Mōr-kōlē kāohā pōlā, mājiya-baurē nēō.'  
 'Mōr-kōlē kātsā pōlā, māziā-baurē neō.'  
 'On-my-lap a little son, wife-of-middle brother take.'

Tömēraddi ē-mulluhē mōrē rēhōnā  
*Tōmerōddi ē-mulluhē mōrē rehō-nā*  
 Tömēraddi in-this-country me keep-not (10)  
 Lālmāti kay, 'Tömēraddi, mōr kat'ā rāha,  
*Lālmōti kōy, 'Tōmerōddi, mōr kōtā rehō,*  
 Lālmāti says, 'Tömēraddi, my words keep,  
 'Mājiyā-baurē niyā āgē ojan-kariyā dēha.'  
 'Māziā-baurē nā āge ožōn-hōrā dēhō'  
 'Wife-of-middle-brother taking first weigh-her-and see'

Tömēraddi ē-mulluhē mōrē rēhōnā.  
*Tōmerōddi ē-mulluhē mōrē rehō-nā*  
 Tömēraddi in-this-country me keep not (11)  
 Lālmāti kay, 'Tömēraddi, bōj'dē pārlā-ni,  
*Lālmōti kōy, 'Tōmerōddi, bōzdē pārlā-ni,*  
 Lālmāti says, 'Tömēraddi, to understand have-you-not-been-able  
 'Mājiyā-baurē niyā dēha rākhtē pāra-ni.'  
 'Māziā-baurē nā dēhō rākhtē pārō-ni.'  
 'Wife-of-middle-brother taking see to-keep if-you-are-able.'

Tömēraddi ē-mulluhē mōrē rēhōnā.  
*Tōmerōddi ē-mulluhē mōrē rehō-nā*  
 Tömēraddi in-this country me keep-not (12)  
 Lālmāti kay, 'Tömēraddi, ka'i tōmār-kāchhē,  
*Lālmōti kōy, 'Tōmerōddi, kōi tōmār-hāsē,*  
 Lālmāti says, 'Tömēraddi, I-speak to you,  
 'Mājiyā-baurē nēō āgē, mui yāmu pāchhē'  
 'Māziā-baurē neō āgē, mu zāmu pāsē'  
 'Wife-of-middle-brother take first, I will go after'

Tömēraddi ē-mulluhē mōrē rēhōnā.  
*Tōmerōddi ē-mulluhē mōrē rehō-nā.*  
 Tömēraddi in-this country me keep-not (13)  
 Tömēr balē, 'Lālmāti, tōmāy bailā-dī,  
*Tōmer bōlē, 'Lālmōti, tōmāy bōilā-di,*  
 Tömēr says, 'Lālmāti, to-you I say,  
 'Yāō yadi tumi laō, ērē diyā karmu ki ?'  
 'Zāo zōdi tumi lōō, erē diā hōrmu ki ?'  
 'Go if you take, her with shall-I-do what ?'

Tömēradđi ē-mulluhē mōrē rēhōnā.

*Tōmerōddi ē-mulluhē mōrē rehō-nā.*

Tömēradđi in this-country me keep not (14)

Lālmati kay, 'Tömēradđi, khānik raha basi,

*Lālmōti kōy, 'Tōmerōddi, khānik rōhō bōshī,*

Lālmati says, 'Tömēradđi, for-a-while remain sitting,

'Khānik bilang kara : sāri pariya si.'

*'Khānik bilang hōrō · hāri pōriā āshī'*

'A-little delay make veil putting-on I-come.'

Tömēradđi ē-mulluhē mōrē rēhōnā.

*Tōmerōddi ē-mulluhē mōrē rehō-nā.*

Tömēradđi in-this-country me keep-not (15)

Ētek baliyā Lāl sāri pariya lay,

*Ātek bōlā Lāl hāri pōriā lōy,*

So-much having-said Lālmati veil putting-on takes,

Tömēradđi-sangē-sangē g'arēr-bāhır āy.

*Tōmerōddi-r-hōnggē-hōnggē gōrēr-bā'ır āy.*

With-Tömēradđi out-of-house she-comes.

Tömēradđi ē-mulluhē mōrē rēhōnā.

*Tōmerōddi ē-mulluhē mōrē rehō-nā.*

Tömēradđi in-this-country me keep-not (16)

Lālmati kay, 'kākchi māt'ā nāirkalēr tēl diyā.

*Lālmōti kōy, 'kāktsi mātā nāirhōlēr tēl diā.*

Lālmati speaks, 'I-combed my-head of-coconut oil giving,

'Sab chul āulālā, Tömēr, lōdan dilā-khaiyā'

*'Hōb tsul āulālā, Tōmer, lōdan dilā-khōiyā.'*

'All hair thou-hast-disbevelled, Tömēr, knots thou-hast-unloosed'

Tömēradđi ē-mulluhē mōrē rēhōnā.

*Tōmerōddi ē-mulluhē mōrē rehō-nā.*

Tömēradđi in-this-country me keep-not. (17)

Lālmati-rē bā'ır kariyā thēkla bisham dey,

*Lālmōti-rē bā'ır hōriā theklō bishōm dāy,*

Lālmati out-side taking stuok (on-)serious difficulty,

Lālmati-rē laiya Tömēr Jilbuniyā-tē yāy.

*Lālmōti-rē lōiyā Tōmer Zilbunā-tē zāy.*

Lālmati taking Tömēr to-Jilbunā went

Tömēradđi ē-mulluhē mōrē rēhōnā.

*Tōmerōddi ē-mulluhē mōrē rehō-nā.*

Tömēradđi in-this-country me keep-not. (18)

Lālmati-rē bā'ır kariyā upāy kibā karē ?

*Lālmōti-rē bā'ır hōriā upāy kibā hōrē ?*

Lālmati out-side taking means what in-the-world should-he adopt ?

Prat'am rōj gujiyā rāhē Khidīrēr māyēr g'arē.

*Prōtōm rōz guziā rāhē Khidīrēr māēr gōrē*

First day having-concealed keeps of-Khidīr's mother's at-the house

- Tömēraddi ē-mulluhē mōrē rēhōnā.  
*Tōmerōddi ē-mulluhē mōrē rehō-nā*  
 Tömēraddi in this-country me keep-not. (19)
- Sēhān-ganē nāyē b'ariyā gāngē dila-pāri,  
*Hehān-gōnē nāē bōriā gānggē dilō-pāri,*  
 There from in-boat loading in-the-river he-crossed,
- Kādāhiyā niyā gujiyā rāhē Sarabullār bāri.  
*Kādāhiā nā guziā rehē Hōrōbullār bāri*  
 Kādāhiā-to having-taken having concealed keeps of-Sarabullāh at-the-homestead
- Tömēraddi ē-mulluhē mōrē rēhōnā.  
*Tōmerōddi ē-mulluhē mōrē rehō-nā*  
 Tömēraddi in-this-country me keep-not (20)
- Ēi-matē dīn-kata gēlē-gōjāriyā  
*Ēi-mōtē dīn-hōtō gēlē-gōzāriā,*  
 In-this-manner some days having gone past,
- Rahim Khā<sup>h</sup> faujdārī kaiē Paduāhālī yāiyā  
*Rahim Khān fauzdārī hōrē Pōduāhālī zāiā.*  
 Rahim Khān criminal case institutes to-Paduākhālī going
- Tömēraddi ē-mulluhē mōrē rēhōnā  
*Tōmerōddi ē-mulluhē mōrē rehō-nā.*  
 Tömēraddi in-this-country me keep not (21)
- Lālmati-rē laiyā Tömēr g'arēr-bā'ir-haiyā,  
*Lālmōti-rē lōiā Tōmer gōrēr-bāir-'ōiā,*  
 Lālmati taking Tömēr being out-of-the-house,
- Ēk bachhar sāsti khādē Lālmatīr laiggā.  
*Āk bōsōr hāsti khādē Lālmōtir lōiggā.*  
 One year imprisonment suffered of-Lālmati for-the-sake.
- Tömēraddi ē-mulluhē mōrē rēhōnā  
*Tōmerōddi ē-mulluhē mōrē rehō-nā.*  
 Tömēraddi in-this-country me keep-not (22)

## FREE TRANSLATION OF THE FOREGOING.

1. In Jilbuniā lived Tömēradī, the grandson of Haidar Mīyā; and in Mōkāmiā dwelt Lālmātī, a damsel of fair complexion.

(*Refrain*,—O Tömēradī, keep me not in this land.)\*

2. In Jōpkhālī liveth Ziūullā the merchant, and in his house was the fair Lālmātī the youngest daughter.

3. He gave her in marriage to (Rahīm Khān,) the son of Kusā Khān of Mōkāmiā. Long is her hair; she weareth a girdle at her waist, and a double amulet on her head.

4. In her ear is an earring; on her nose is gold; on her neck is a golden necklace.

5. On her feet are tinkling anklets; and when Tömēradī seeth these he taketh to wandering round her homestead.

6. Lālmātī Gañjarā hath two homesteads, and when he seeth this Tömēradī's eyes are attracted to her.

7. One day Tömēradī goeth along the road, and Lālmātī signalleth to him with her hand, saying,——

8. Lālmātī saith, 'Tömēradī, take heed to my words. Come this afternoon, O Tömēradī, to my homestead.'

9. When he heard this, the soul of Tömēradī was filled with delight. That afternoon did he go to Lālmātī's homestead.

10. Saith Lālmātī, 'Tömēradī, take heed to my words. In my lap is a little son. (I cannot flee with thee.) Take my sister-in-law, the wife of my husband's middle brother'

11. Saith Lālmātī, 'Tömēradī, take heed to my words. Take first my sister-in-law. Weigh her and see (that she is more beautiful than I)'

12. Saith Lālmātī, 'Tömēradī, canst thou not understand? See if thou art able to take and keep my sister-in-law.'

13. Saith Lālmātī, 'Tömēradī, I speak to thee. Take first my sister-in-law, and I will follow afterwards'

14. Saith Tömēradī, 'Lālmātī, I speak to thee. If thou comest afterwards, what shall I do with her?'

15. Saith Lālmātī, 'Tömēradī, remain thou seated for awhile. Wait but a little while, that I may put on my veil and come.'

16. So much saith she, and she taketh and putteth on her veil, and forth she goeth out of the house with Tömēradī.

17. Saith Lālmātī, 'Thou hast undone the knots and dishevelled all my hair, which I had combed and anointed with cocoa-nut oil.'

18. When he carried off Lālmātī, Tömēradī was struck in great perplexity. At first he took her to Jilbuniā.

19. Perplexed was he as to what he should do, now that he had carried off Lālmātī. The first day he concealed her in the house of Khīdir's mother.

20. Thence he took her in a boat across the river, and hid her in Kādāliā, in the house of Sarabullā.

\* This refrain is repeated in the original after each verse.

21. In this way some days were passed, and then Rahim Khān, (her husband,) brought a criminal case in the court at Patuakhali.

22 So, for carrying off Lālmātī, and for her sake, Tōmēraddī suffered a year's imprisonment.

(*Refrain*,—O Tōmēraddī, keep me not in this land.)

[No. 61.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

### BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT

(HINDŪS OF PIRŌJPUR, BACKERGUNGE DISTRICT)

এস হে গছর চাঁদ মোগর্গ আসরে ॥  
 মোরা দীনের অধীন কাজাল হৈয়ে  
 ডাকি পেরভু তোমারে ॥  
 পিল্লাদকে তরাইলে হেলে  
 ডাকি পেরভু তোমারে ॥  
 মোরা বয় পাইয়া তোমারে ডাকি  
 এস মোগর্গ আসরে ॥

### TRANSLITERATION AND TRANSLATION.

[ In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte* *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure* The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible

Pronounce *ā* as the *a* in *hat*, *e* nearly as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil* The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *côtre* It should be carefully distinguished from the *ō* of *hot*

Other consonants and vowels are pronounced as in the authorized Government system ]

Ēsa	hē	Gahur	Chāḍ	mōrga	āsarē
Ēshō	hē	Gōhur	Chāḍ	mōrgō	āshōrē
Come,	O'	Gahur	Chand	of-us	to assembly
Mōrā	dīnēr	adhīn	kāngāl	haiyē.	
Mōrā	dīnēr	ōdhīn	kāngāl	'oiē	
We	of poor	below	miserable	having become	
Dākī,	Pērbhu,	tōmāīē			
Dāhī,	Perbhu,	tōmārē.			
We call,	O-Lord,	on thee			
Pillād-kē	tarāīlē	hēlē.			
Pillad-kē	tarāīlē	helē.			
Prahlāda	thou-savedst	easily			
Dākī,	Pērbhu,	tōmārē			
Dāhī,	Perbhu,	tōmārē			
We call,	O Lord,	on thee			

Mōrā b'ay pāiyā tōmārē dākī.  
*Mōrā bōy pāiā tōmārē dāhī.*  
 We fear having got the invoke  
 Ēsa mōrga āsarē  
*Ēshō mōrgō āshō ē.*  
 Come of-us to assembly.

FREE TRANSLATION OF THE FOREGOING.

Come thou, O Galur Chāid, to our assembly  
 We are poor and lower than the low.  
 O Lord, we call on Thee.  
 Easily didst Thou save Prahlāda.\*  
 O Lord, we call on Thee.  
 We call upon Thee, for we are full of fear.  
 Come Thou to our assembly.

\* It was to save Prahlāda that Vishnu assumed the Nṛsiṃha, or man-lion, form.

[No. 62.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKFUNGEL DISTRICT.)

(*Borisa Hitaisi 1897.*)

ইতিহাস ।

(অনু ও পদ্য ভাষায় ব্যাখ্যায়ান )

অনু—ও মেসবটে, অল্প কোন : অস্বাভাবিক সৌন্দর্য সৌন্দর্য ।  
 সৌন্দর্য সৌন্দর্য সৌন্দর্য সৌন্দর্য, সৌন্দর্য অল্প অল্প সৌন্দর্য,  
 সৌন্দর্য সৌন্দর্য সৌন্দর্য, সৌন্দর্য অল্প সৌন্দর্য ।  
 অল্প অল্প অল্প অল্প, অল্প অল্প সৌন্দর্য সৌন্দর্য ।  
 অল্প অল্প অল্প অল্প, অল্প অল্প সৌন্দর্য সৌন্দর্য ।

অনু—সৌন্দর্যে, অল্প অল্প : অস্বাভাবিক সৌন্দর্য অস্বাভাবিক,  
 অস্বাভাবিক অস্বাভাবিক সৌন্দর্য, অস্বাভাবিক সৌন্দর্য সৌন্দর্য ।  
 অস্বাভাবিক অস্বাভাবিক সৌন্দর্য, অস্বাভাবিক সৌন্দর্য সৌন্দর্য ।  
 অস্বাভাবিক অস্বাভাবিক সৌন্দর্য, অস্বাভাবিক সৌন্দর্য সৌন্দর্য ।  
 অস্বাভাবিক সৌন্দর্য সৌন্দর্য, অস্বাভাবিক সৌন্দর্য সৌন্দর্য ।

অনু—সৌন্দর্য অস্বাভাবিক সৌন্দর্য, অস্বাভাবিক সৌন্দর্য সৌন্দর্য,  
 অস্বাভাবিক সৌন্দর্য সৌন্দর্য, অস্বাভাবিক সৌন্দর্য সৌন্দর্য,  
 অস্বাভাবিক সৌন্দর্য সৌন্দর্য, অস্বাভাবিক সৌন্দর্য সৌন্দর্য,  
 অস্বাভাবিক সৌন্দর্য সৌন্দর্য, অস্বাভাবিক সৌন্দর্য সৌন্দর্য,  
 অস্বাভাবিক সৌন্দর্য সৌন্দর্য, অস্বাভাবিক সৌন্দর্য সৌন্দর্য,  
 অস্বাভাবিক সৌন্দর্য সৌন্দর্য, অস্বাভাবিক সৌন্দর্য সৌন্দর্য ।



INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKFUNGGE DISTRICT.)

[In the phonetic transcription 'r' is not the 'r' of the Bengali, which gives a pronounced 'r' sound, but the 'r' of the English 'r' which is not pronounced. The 'r' in the Bengali is very faintly pronounced, and is, it is hardly audible.]

It is to be noted that in the Bengali 'r' is not pronounced, and is, it is hardly audible. The 'r' in the Bengali (which is not pronounced) represents the 'r' of the first 'r' in the Bengali 'r' which is not pronounced, and is, it is hardly audible. It should be carefully distinguished from the 'r' of the Bengali.

Other examples and vocabulary from the Bengali 'r' which is not pronounced.

(Barisāl Hitaishī, 1897.)

CHHĀLKANANDA

(Kalu o Dhalur hā-lā-lāndh' b'hop'k' thān)  
(Kalu and Dhalu-of ploughs-or-their-employment-conversation.)

Kalu — Ō mēyā-b'āi, harau kīrau? 'Āchchar n' yēmōn b'mōn  
Ō meya-bai, harau kiron? Achchar na yemona bmon  
O brother Sir, how is it? As if I am not here

Somōn dēchhē gabōramēndār, mōrā ār jōj nōyār,  
Shomon deche gabaramendā, mōrā ār zōz nōyār,  
Somone deche gabaramendā, mōrā ār zōz nōyār

Sō-onēr mōhōrdamī, bichār harau jōnōhājōnō  
Shōshoner mohōrdamī, bichār harau jōnōhājōnō  
Shōshoner mohōrdamī, bichār harau jōnōhājōnō

Barō hayatān lagzē pēchhē, cyār h' lōnō pōth āchhē?  
Borō hayatān lagzē pēche, cār h' lōnō pōth āchē?  
Borō hayatān lagzē pēche, cār h' lōnō pōth āchē?

B'ābnāy b'ābnāy, mēyā-b'āi, hānggē rātē gum nūi.  
Bābnāy bābnāy, mēyā-bāi, hānggē rātē gum nūi  
In-the case in-the case, brother-Sir, and I go to the shop (H) here

Dhalu — Mēyā-b'āi b'ābnā kī tāy? 'Āhngirī dēchhēn 'Āliy.  
Mēyā-bāi, bābnā h' tāy? 'Āhngirī dechen 'Āliy  
O brother Sir, anxiety what in this? As Judge-sir has-given God

Lhōn katō uhl mōktār, hīt kaehlāibē tōmār-dhār.  
Lhōn hōtō uhl mōl tār, 'āt lōt'klāibē tōmār-d'ār.  
Now how many Pleas'ers' (and) Mokhtars' hands will fold before you

Hajur hajur hariyā katō, ghēngri gāibē nānā matō  
'Ōzur 'ōzur hōriyā lōtō, gēngri gāibē nārā motō.  
'You-honour' 'your honour' saying he-often praises will sing in various ways

Lhōn tumi jajēr dhārē, babā mēyā māch'yār-parē.  
Lhōn tumi zōzēr dāre bōbā mēyā mat'sār-pōrē.  
Now you (on) Judge's side will-sit, Sir, on a-char

Bālō hōngbād, mēyā-b'āi, ehōn mōrā midāi chāi.  
Bālō hōngbād, mēyā-bāi, ehōn mōrā midāi tsāi.  
Good new's brother Sir, now we sweetmeat's want

Kalu.—B'alör kapälē paruk chhái. Amón-h'alölē kām nái,  
*Bälör kópälē pörük sái. Ómón-h'alölē kām nái,*  
 On-good (fortune's) forehead let-fall - sái. Of-ouch-*good*-(fortune) was - *is-not*.  
 Halēr jōhā gēlē-ha'ia, jān hāchhāmu kīhā khāyā,  
 'Alēr zōbā gēlē-ha'ia, zān hāchhāmu kīhā khāyā.  
 Of-*piece* - *was* - *was-not* - *was* - *is* - *is-not* - *was* - *is-not*.  
 Chāshā mānush mōra h'ai māhōrdāmā buji kī chhái.  
*Chāshā mānush mōra h'ai māhōrdāmā buji kī chhái,*  
*Chāshā mānush mōra h'ai māhōrdāmā buji kī chhái,*  
 Garīb mānush anupāy, khāyā jān hōrdāmā dāy.  
*Garīb mānush anupāy khāyā jān hōrdāmā dāy,*  
*Garīb mānush anupāy khāyā jān hōrdāmā dāy,*  
 Hēār upār ārk dāy, hōrdāmā pāyā hōyā.  
*Hēār upār ārk dāy, hōrdāmā pāyā hōyā,*  
*Hēār upār ārk dāy, hōrdāmā pāyā hōyā,*  
 Īmārā h' āyā hāyā? Bārdāmā kām hōrdāmā hōyā.  
*Īmārā h' āyā hāyā? Bārdāmā kām hōrdāmā hōyā,*  
*Īmārā h' āyā hāyā? Bārdāmā kām hōrdāmā hōyā,*  
 Īmārā h' āyā hāyā? Bārdāmā kām hōrdāmā hōyā.

## FREE TRANSLATION OF THE FOREGOING.

*The conversation of Kālu and Dhalu with their ploughs on their shoulders.*

*Kālu.*—O brother sir, what shall I do? I am an assessor or something. Government has given a summons: we and the Judge and the Magistrate shall decide the sessions case as a panchāyat. A great devil is on my back: is there any way out of this? In thought, in thought, my brother, I have no sleep all night.

*Dhalu.*—O brother sir, what is your anxiety in this? God has given you a judgeship. Now how many pleaders and mukhtars will fold their hands before you, saying 'your honour, your honour!' how often will they sing your praises in various ways! Now you beside the judge will sit, sir, on a chair. This is good news, brother sir: now we want some sweetmeats.

*Kālu.*—Let ashes fall on the forehead of such good fortune: what is the use of such good fortune? When the time of the plough has passed away, what shall I eat to save my life? We are cultivating men, brother sir. Do we understand cases one cinder? Poor men without resource, our difficulty is to eat and live. Another difficulty has come on the top of all and a useless expenditure of pice. Does this suit us? Fine folk understand the work of fine folk.

The dialect of some 20,000 people inhabiting the 'chars' within the jurisdictions of the Bhēdarganj and Gōsainbāt outposts of the Palang Thana, in the extreme south-east of the Faridpur District, and bordering on Backergunge, is nearly the same as the dialect of the latter district. A few lines of the translation of the Parable of the Prodigal Son received from that locality will be sufficient to prove the similarity. It is hence unnecessary to do more than this in order to illustrate the dialect. The translation is as follows:—

Kērō mānshēr dugā pōlā āchhil.	Πēr mad'yē yē shhādā āchhil, hē
<i>Kērō mānshēr dugā pōlā āsil.</i>	<i>Πēr maiddē zē sādā āsil, hē</i>
A-certain man's two sons were	Of-them among I-who you age- was be
hēr bāērē ka'ila, 'bā-ji, bittār yē b'āg āmār b'āgē pānu, āmārē dē.'	
hēr bāērē lōilō, 'bā-zi, bittār zē bāg āmār bāgē pānu, āmārē dē.'	
his father-to said, 'father, of-the-property what share my in share I-shall get, me-to give.'	
Ēi kat'ā huinnā hē tū-gar mad'yē b'āg kāirā dila.	
Ēi lōtā huinnā hē tā-gōr maiddē bāg kōirā dilō	
This word having-heard he of-them among divid on having made gave	

It will be seen that the dialect is slightly mixed with the Tippera idiom. Words like *huinnā*, etc., belong to Tippera rather than to Backergunge. The locality where the dialect is spoken is only separated from Tippera by the River Megna.

The dialects of the Districts of Faridpur, Jessore and Khulna form a connecting link between the standard language of Central Bengal, and the extreme Eastern type which we find in Dacca and Backergunge.

If we wish to give the sub-dialect of these Districts a distinct name, we may call it East-Central

The only real marks of an Eastern pronunciation which we meet in these three Districts is in the letters *chh*, which is pronounced as *s*, and *j* which is pronounced as *z*. Thus we have *āchhē*, he is, pronounced, *āsē*, and *jan*, a person, is pronounced *zōn*. There is also the usual tendency to pronounce *e* like the *ā* in *hat*. Thus *gela*, he went, is pronounced *gālō*.

But *ch* is not pronounced *ts* or *s*. They say *chākar*, a servant, not *tsākar*, *h* is not dropped. They say *hāla*, he became, not *'ala*, and *dharvā*, having seized, not *d'arvā*, *ś* is not pronounced as *h*. They say *sāp* (*shāp*), a snake, not *hāp*.

We still find the dative termination, *rē* instead of *kē*, but, as a rule, allowing for contractions, the grammar is practically the same as that of Central Bengal.

In the extreme south of Faridpur, as already pointed out, the dialect is the same as that of Backergunge.

The first two specimens come from the Sub-division of Bagerhat, in the Khulna District. This part of the country being close to Backergunge still retains some of the peculiarities of that District.

The system of transliteration is the modified phonetic one used for Eastern Bengali.

The Collector also states, 'the pronunciation of *j* as *z* is by no means universal, and when it occurs, is more common in the middle than in the beginning of word.' I have not attempted to show this transliteration. I have thought it best to transliterate every *j* sound by *z*, as in the case of other Eastern Bengali specimens.

[No. 63.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BAGERHAT, KHULNA DISTRICT)

অ্যাক্ জোন মান্শিব চুই ছগাল ছিলো। তাব্ মব্যে ছোট্ জোন্ তাব বাপ্প্রে কলো, বাপ্, আমার ভাগে যে জিনিষ পড়ে, তা আমাবে দ্যাও। তাব পর তিনি তাঁব বিবব তারগো চুই জনরে ভাগ কবে দেলেন। শেষে ঐ ছোটো ছগাল তাব সব লযে দূব দেসে বাগ্যে কিছু দিন মন্ধে বেওজন খবচা কবে সব উডোযে দিলো। সে সব খবচ কবার পব সেই জায়গায় বড মানান্তব হলো, আব তাব বকৌ হতে লাগলো। তখন সে ঐ দেশের অ্যাক্ জোন লোকের কাছে জেযে পডলো। সে তাবে মাটে স্ত্রওব চবাতে দিলো। স্ত্রওবে যে খোশা খাতো, সে তা খাতে ইচ্ছা কবাতো, তা তারে কেউ দিলো না। যখন সে বুক্তি পাবলো, সে কলো যে আমার বাপেব কতো মাইনেব চাকব অনেক খোবাক্ পায় আব পবকে দিতি পাবে, আর আমি ফিদায় মাবা বাই। আমি উঠে আমাব বাপেব কাছে বাবো, আব তানারে কবো, বাপ্। আমি ঈশ্বরের কাছে আব তোমার কাছে পাপ কবিছি। আমি আব তোমার ছেলের যুগ্গি নব। আনারে তোমার এক জোন মান্দরের মোতো বাখো। পবে সে উঠলো আর তাব বাপেব কাছে এলো। সে অনেক তফাৎ থাক্তি, তাব বাপ তাবে দেখতি পালো। আর দবা হযে দডুযে বাযে তার ষাডের পর পড়ে চুমো দিলো। আব ছেলে তারে কলো, বাপ। আমি ঈশ্বরের বিবন্ধে ও তোমাব নজরে পাপ কবিছি। আর আমি তোমার ছেলে নামেব যুগ্গি নব। কিন্তু বাপ তাব চাকবদেব কলো, ভালো পোসাক্ আনো, আর ওকে পবাও। হাতে আংটা ও পাযে জুতা পবাও। আব আমরা খেযে দেযে আমোদ কবি। কেননা আমাব এই ছেলে নবে বাযে ফেব বাঁচেছে। সে হারাযে বায আব পাণ্ডা গ্যাছে। আব তারা আমোদ কব্তি লাগলো ॥

তখন তার বড ছেলে ফ্যাতে ছিলো। আর য্যামোন্ বাড়িব কাছে এলো, গান নাচ স্ত্রুন্তি প্যালো। তখন অ্যাক্ জোন চাকববে ডেকে বাত্তা নিলো এ সকলের মানে কি। তখন সে তাবে বললো, তোমাব ভাই আইছে। তাইতি তোমাব বাপ এ্যাক্ ভোজ দিযেছেন। কেনোনা তিনি তারে ভালো ভাবে পাইছেন। তাতে সে রাগ কবলো আর বাড়ির মন্ধি যাতি চেলো না। তাইতি তাব বাপ বাইরি এলো, আর বুজোতি লাগলো। সে জব দিযে তার বাপ্প্রে কলো, দেখো, এতো বহুব আমি তোমার সেবা কব্ছি, কখনো তোমার কথা অমান্ত করি নাই। তবু তুমি কখনো আমাবে এ্যাক্টা ছাগলের ছাও দেও নাই যে আমি বন্ধুদের নিযে আমোদ কবি কিন্তু যখন তোমার সেই ছেলে এলো, যে বেষাদেব সঙ্গে তোমার সম্পত্তি খেযে ফেলিছে, তুমি তাব জন্তে এক ভোজ দিলে। পরে তিনি তারে কলেন, তুমি ববাবব আমার কাছে আছ, আব আমাব যথাসব্বহ তোমারি। আমাদের আমোদ আক্লাদ করা উচিত, কেননা তোমাব এই ভাই নবেছিলো পরে আবার বাঁচিছে। সে হারাযে বায, ফের পাণ্ডা গেছে ॥

[No. 63.]

# INDO-ARYAN FAMILY. (EASTERN GROUP.)

## BENGALI OR BAṄGA-BHĀSHĀ.

EASTERN DIALECT.

(BĀGĒRHĀT, KHULNA DISTRICT.)

[In this transliteration *z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. Pronounce *s* as in *this*, not like the *sh* in *shell*, which is represented by *sh*. The letters ' and \* (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in Standard Bengali.]

Āk zōn mānshir̄ duī sawāl silō. Tār maddhē sōtō zōn tār  
*One person man's two sons were Them among the-younger person his*  
 bāp-rē kolō, 'bāp, āmār bhāgē zē zinīsh parē tā āmā-rē dāō.' Tār  
*father-to said, 'father, my in-share which things may-fall that me-to give' Of-that*  
 par̄ t̄nī tār̄ bishay tār̄gō duī zōn-rē bhāg karē dēlōn. Shēshē 'aī sōtō  
*after he his property them two persons-to division doing gave Finally that younger*  
 sawāl tār̄ shab layē dur dāshē zāwāy kisu dīn maddhē bhē-ōzan  
*son his all taking distant in-country going some day within without-measure*  
 kharchā karē shab urōyē dilō. Shē shab kharach karār par̄ shēī zāyḡāy  
*expenses doing all squandering gave He all expense of-doing after that at-place*  
 bara mānāntar halō Ār tār̄ kashtō hatē lāglō Takhan shē aī dāshēr  
*great famine became And of-him distress to-be began. At-that-time he that of-country*  
 āk zōn lōkēr kāsē zēyē parlō Shē tā-rē mātē shuōr charātē dilō. Shuōrē zē  
*one person man's near going fell He him in-field swine to-graze gave Swine which*  
 khōshā khātō shē tā khātē ichchhā kartō tā tā-rē kēu dilō nā.  
*husk used-to-eat he that to-eat wish used-to-make but him-to anyone did-give not*  
 Zakhan shē buzhtī pārlō shē kalō zē, 'āmār bāpēr katō mānēr  
*When he to-understand became-able he said that, 'my father's how-many paid*  
 chākar anēk khorāk pāy, ār par-kē dīti pāre, ār āmī kh'idāy mārā zāi.  
*servants much food get, and others-to to-give are-able, and I by-hunger dying go*  
 Āmī uthē āmār bāpēr kāsē zābō ār tānā-rē kabō, "bāp, āmī Īsh'arēr kāsē  
*I rising my father's near will-go and him-to will-say, "O-father, I of-God near*  
 ār tōmār kāsē pāp karīsī āmī ār tōmār sēlēr zuggī nay. Āmā-rē tōmār  
*and thy near sin have-done I any-more thy of-son fit not-am. Me thy*  
 āk-zōn māndēiēr mōtō rākhō" Parē shē uthlō ār tār̄ bāpēr kāsē ēlō. Shē anēk  
*one person of-servant like keep." Then he got-up and his father's near came. He great*  
 tafāt thāktī tār̄ bāp tā-rē dēkhtī pālō, ār dayā hayē daruyē  
*distance remaining his father him to-see got, and kindness coming-into-being running*  
 zāyē tār̄ ghārēr par̄ parē chumō dilō Ār sēlē tā-rē kalō, 'bāp, āmī  
*going his of-neck upon falling kiss gave Then son to-him told, 'O-father! I*  
 Bengali 20

Īsh'arēr biruddhē ō tōmār nazaiē pāp karisi: ār āmi tōmār ślē nāmēr zuggi  
*God's against and thy in-sight sin have-done: any-more I thy son name's fit*  
 nay.' Kintu bāp tār chākardēr kalō, 'bhālō pōshāk ānō, ār ō-kē parāō. hātē  
*not-am.' But father his servants-to said, 'good dress bring, and on-him put-on: on-hand*  
 āngli ō pāyē parāō. Ār āmrā khēyē dēyē āmōd kari, kēnonā  
*ring and on-foot(shoes) put-on And (let)-us by-eating etcetera rejoicing do, because*  
 āmār ēi sēlē marē zāyē, phēr bāchisē; shē hārāyē zāy, ār pāwā-  
*my this son dying going, again has-survived; he being-lost went, and has-been-*  
 gāsē' Ār tāiā āmōd karti lāglō.  
*recovered.' And they rejoicing to-do began.*

Takhan tār bara ślē khātē silō: ār zāmōn bārīr kisē ēlō, gān nāch  
*Then his elder son in-field was: and as house's near came, song dance*  
 shunti pālō Takhan āk zōn chākār-iē dākē hātā nīlō, 'ē shakalēr mānē  
*to-hear got Then one person servant-to calling news took, 'this all's meaning*  
 ki?' Takhan shē tā-rē ballō, 'tōmār bhāi āisē, tāiti tōmār bāp ab  
*what?' Then he him told, 'thy brother has-come, therefore thy father one*  
 bhōj diyēsēn kēnonā tumi tā-rē bhālō bhābē pūścēn.' Tātē shē rāg karlō,  
*feast has-given because he him well in-state has-got' Upon-that he anger divl,*  
 ār bārīr maddhi zāti chēlō nā. Tāiti tār bāp bāri ēlō ār buzhōti  
*and house's inside to-go wanted not. Therefore his father outside came and to-reason*  
 lāglō Shē zab diyē tār bāp-rē kalō, 'dākhō, ētō basar āmi tōmār shēbā  
*began. He answer giving his father-to told, 'see, so-many year I thy service*

karsi kakhanō tōmār kathā amān'a kari nāi, tabu tumi kakhanō  
*have-been-doing. at-any-time thy word disregard have-done not, still thou at-any-time*  
 āmā-rē āk-tā sāgalēr sā-ō dāō nāi, zē āmi bandhudēr niyē āmōd  
*me-to one goat's hid-even have-given not, so-that I friends taking rejoicing*  
 kari Kintu zakhan tōmār shēi ślē ēlō zē besh'ādēr shangē tōmār shampatī  
*may-do But when thy that son came who harlots' with thy property*  
 khēyē phēlēśē, tumi tār zan'ē ēk bhōz dilē.' Parē tumi tārē kalēn,  
*eating has-thrown, thou his on-account one feast hast-given' Afterwards he him-to said,*  
 'tumi barābar āmār kāsē āsa, ār āmār zathā-shabbash'a tōmār-i Āmādēr  
*'thou always my near art, and my everything thine-only (is) Our*  
 āmōd āhlād karā uchit kēnonā tōmār bhāi māisilō, parē ābār  
*rejoicing gladness to-do proper (is) because thy brother was-dead, then again*  
 bāchisē; shē hārāyē zāy, phēr pāwā-gēsē'  
*has-survived; he becoming-lost did-go, again has-been-recovered.'*

The next specimen also comes from Bāgērḥāt in Khulna. It is part of the statement of an accused person. Note the locative in *z*, in *kul-i*, on the bank.

[No. 64.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

### BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BĀGĒRHĀT, KHULNA DISTRICT.)

শুটী কএক্ বালক খেলা না কি করে খালের কুলি। তার পরে এক খান নৌকায় সেই বেটা সেই ঘাটে আসছে। একটু বাদে সেই বেটা বাপরে, মারে, গেলামরে, মলামরে বলছে। তার পরে বালকেবা বাড়ি মধ্যে দৌড়িয়া গিছে, এক বেটা পাগল আইছে, সে কেমন করে ই কইতে লাগলো। তার পর ছফের হাওলাদাব সেই আসিয়া আর একজন ডাক্তার আছে রামচন্দ্রপুৰ হাটে তারি নেছলো ওছমানুল্লার বাড়ি। সেই ডাক্তার সেই সময়ে দেখে বলছে যে এ বাগ্ রোগ হএছে। সেই সমাতেই একটু ব্যাজে মবছে।

### TRANSLITERATION AND TRANSLATION.

[ In this transliteration *z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. Pronounce *s* as in *this*, not like the *sh* in *shell*, which is represented by *sh*. The letters ' and ° (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in Standard Bengali.]

Gutī-kaāk bālak khelā nā ki karē khālēr kuli. Tār-parē  
*A-few boys play or what were-doing channel's on-bank. After-this*  
 āk-khān naukāy shēi bētā shēi ghātē āshsē Āk-tu bādē shēi bētā  
*one on-boat that man that to-landing-place came. A-little after that man*  
 bāp-rē mā-īē gālām-rē malām-rē balsē Tār parē bālakērā bārīr  
*'oh father! oh mother! I-am-gone! I-died!' cried-out. Of-that after the-boys house's*  
 madhē dauriyā gīsē, 'āk bētā pāgal āisē, shē kāman karē,' i  
*inside running were-gone, 'one man mad has-come; he what-way does,' this*  
 kaitē lāglō Tār par Saphēr Hāolādār shēi āshiyā ār āk-zan dāktār  
*to-speak began. Of-that after Safar Hauladār he coming another one doctor*  
 āsē Rāmchandrapur hātē tā-rī nēslō Osmān-ullār bārī. Shēi dāktār shēi  
*is Rāmchandrapur in-market him he-took Osmānulla's house. That doctor that*  
 shamayē dēkhē balsē zē ē bāg-rōg haēsē. Shēi shamātēi  
*at-time seeing (examining) said that this voice-disease has-been. That at-very-time*  
 āk-tu bāzē marsē.  
*little after-delay he-died.*

### FREE TRANSLATION OF THE FOREGOING.

A few boys were playing about on the channel bank. After a time the man came to the landing-place in a boat, and shortly afterwards cried out, 'Alas, alas, I am  
 Bengali.



gone, I am dying.' Then the boys ran into their houses saying that a mad man had come and was acting in a queer way. Then Safar Mauladār came and took a doctor who was at Rāmehandrapur to Usmānullā's house. The doctor examined the man and said that he had become speechless. At that moment, or shortly afterwards, the man died.

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The following specimen comes from Jessore. It is the Parable of the Prodigal Son.

The translation is an excellent specimen of the dialect.

Note the tendency, which we have also observed in Western Bengali for the 3rd singular Past to end in *ō* in the case of intransitive, and in *ē* in the case of transitive verbs. Thus *thāklō*, he remained; *uḥhlō*, he arose; but *kalē*, he said; *dēlē*, he gave.

The Habitual Past, as usual, is always treated as if the verb was intransitive. Thus, *khātō*, they used to eat.

[No. 65.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BAṄGA-BHĀSHĀ

EASTERN DIALECT

(JESSORE DISTRICT.)

এক জোনের ছুট ছল ছিল। তারগে মোদ্দি ছোট জোন তাব বাপেরে কলে বাবা। জমা জুগির যে ভাগ আমি পাব তা আমারে দ্যাও। তাতে সে তাবগে বিষই ভাগ কোরে দেলে। কিছু দিন পবে ছোট ছল সকল য্যাক সাত কোরে দূর দেশে গ্যালো। সেখানে সে ফোজলুমি কোরে আপনার সব খোয়াইয়ে দেলো। সব খরচ কোরে ফেল্লি পরে সে দেশে মানাস্তর হোলো। তখন সে টানাটানিতে পডলো। তার পর সেই দ্যাশের য্যাক জোন গেরোস্তোর কাছে থাকলো। সে তাকে নিজির ভুঁইতি শূওর রাক্তি দেলে। শেষে শূওর যে খোষা খাতো তাই দিয়ে পেট ভোরতি ইচ্ছে কল্পে কিন্তু কেউ তা দেলে না। শেষে তার ধাড় বুদ্ধি আলি সে কলে আমার বাপের কত মাইনেখাগো চাকর যাস্তি খাতি পাচ্ছে আর আমি হানে খিদেব মস্তিচি আমি এহনি আমার বাপের কাছে যাযে তাঁরে কব বাবা। আমি পরমেশ্বরের বেপোক্ষে ও তোমার সামনে পাপ কোবিচি। আমি যে তোমার ছল বোলে পোরচে দিতি পাস্তিচিনে তুমি আমারে এক জোন মাইনাখেগো চাকরের মোতো বাহ। শেষে সে উঠে তার বাপের কাছে গ্যালো। তাব বাপ অনেক ছুরিত্তি তারে দেকতি পায়ে দবা কোরে দোড়িয়ে গিয়ে তার গলা ধোরে তার মুহি চুমো খালে। ছল তারে বল্লে বাবা আমি পরমেশ্বরের বেপোক্ষে তোমাব সামনে পাপ কোবিচি। আমি তোমার ছল বোলে পোরচে দিতি পাস্তিচিনে। কিন্তু বাবা আপন চাকবদের বল্লে শিগ্গির সকলের ভাল কাপড এনে ওরে পরায়ে দ্যাও এর হাতে আংটা ও পায়ে জুতা দিয়ে দ্যাও এবং আমরা খেয়ে দেয়ে আমোদ কোরি কারণ আমার এই ছল মোরে গিইলো সে আবার বাঁচেচে। হারিয়ে গিইলো আবার পাওয়া গিয়েচে। পরে তারা আমোদ কোস্তি লাগলো ॥

আর তাব বড ছল মাঠে ছেল। সে বাড়ীর কাছে এসে নাচ বাজনা শুস্তি পালে। তখন সে য্যাক জোন চাকোরকে কাছে ডেকে জিজ্ঞাসা কল্পে এ সব কি। সে তারে বল্লে তোমার ভাই আইবেচে তাইতি তোমার বাপ ভোজ তোয়ের কোরেচে কারণ তিনি তারে ভাল আবস্তায় পায়েচেন। কিন্তু সে রাগে উটলো, বাড়ীর মোদ্দি যাতি চালে না। তার পরে তার বাপ বাইরে এসে তারে বুজুতি লাগলো। কিন্তু সে তাব বাপেরে কোতি লাগলো দ্যাখ। আমি এদিন ধোরে তোমার সেবা কোস্তিচি তোমার কোনো কথা কোনো দিন অমান্ত কোরিনি তাতে তুমি কখনো আমারে একটা ছাগলের ছা দ্যাও নি যে আমার বন্ধুগণ নিয়ে আমোদ কোরি। কিন্তু তোমার এই ছল যে বেশেদের সাথে তোমার সমুদাই সম্পত্তি উড়িয়ে দিবেছে সে যখন আলো তখন তুমি তাব জন্তি বড কোবে ভোজ দেলে। কিন্তু সে তারে কলে বাছা তুমি সব সোমাই আমার সাথে আছ আর যা হয় সবিতো তোমার। কিন্তু আমোদ করা ও খুসী হওবা উচিত হোয়েচে কারণ তোমার এই ভাই মোরে গিইলো বাঁচেচে হারিয়ে গিইলো পাওয়া গিয়েচে ॥

[No. 65.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(JESSORE DISTRICT.)

[ In this transliteration *z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. Pronounce *s* as in *this*, not like the *sh* in *shell*, which is represented by *sh*. The letters ' and ' (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *côtre*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in Standard Bengali.]

Āk zōnēr duta sal sila. Tārgē moddī sōta zōn tār bāpē-rē  
*One man's two sons were. Of-them among the-younger person his father-to*  
kalē, 'bābā, zamāzumir zē bhāg āmī pāba tā āmā-rē dāō' Tātē  
*said, 'father, of-property what share I shall-get that me-to give.' Thereon*  
shē tār-gē bishāi bhāg kōrē dēlē. Kisu din parē sōta sal  
*he of-them the-property division making gave. Some days after the-younger son*  
shakal āk-shāt kōrē durdēshē gālō Shēkhānē shē phōzłumi  
*everything together making in-a-far-country went. There he debauchery*  
kōrē āpnār shab khōwāiyē dēlō Shab kharach kōrē phēlli  
*doing his-own all loosing gave. All expenditure having-made having-wasted*  
parē shē-dēshē mānāntar hōlō. Takhan shē tānātānitē parlō. Tār par  
*after in-that-country a-famine became. Then he in-distress fell. Of-that after*  
shēi dāshēr ākzōn gērōsthōr kāsē thāklō Shē tā-kē nızır  
*that of-country one-person of-a-householder near he-remained. He him his*  
bhūiti shūor rākti dēlē. Shēshē shūorē zē khōshā khātō  
*in-land swine to-keep appointed. Finally the-swine what hushs used-to-eat*  
tāi diyē pēt bhōrti ichchhē kallē; kintu kēu tā dēlē nā. Shēshē  
*that with his-belly to-fill wish he-made; but any-one that gave not Finally*  
tār dharē buddi āli shē kalē, 'āmār bāpēr kata mājnē-khāgō  
*his in-body sense having-come he said, 'my father's how-many wages-eating*  
chākar zāsti khāti pāchchē, ār āmī hānē khidēy mattichi. Āmī ēham  
*servants too-much to-eat obtain, and I here in-hunger am-dying. I now*  
āmār bāpēr kāsē zāyē tā-rē kaba, "bābā, āmī Parmesh'arēr bēpokkh'ē  
*my father's near going him-to will-say, "father, I of-God against*  
ō tōmār shāmnē pāp kōrichi. Āmī zē tōmār sal bōlē pōrchē diti  
*and of-thee before sin have-done. I that thy son saying account to-give*  
pāttichi-nē. Tumī āmā-rē āk-zōn mājnā-khēgō chākarēr mōtō rāha." Shēshē  
*am-able-not Thou me one-person wages-eating servant's like keep." Finally*



Kintu āmōd karā ō khushi hawā učit hōyēchē, kāran tōmār ēī bhāī  
*But rejoicing doing and happy being proper is, because thy this brother*  
 mōrē gulō, bāchēchē, hāriyē gulō, pāwā-giyēchē.  
*dyng went, has-survived, lost went, has-been-found.*

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The next specimen also comes from Jessore. It is a statement made in Court by an accused person, recorded in his own language. We may note that in the word *thā'ō*, remain, we have an instance of the elision of a medial *k*, which we shall subsequently see is common in South-East Bengal. Note, also, the change of *r* to *n*, in the word *nāttir*, of the night.

[No. 66.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(JESSORE DISTRICT.)

বক্তাব খুন কোরেলো তা আমি দেখেলাম আর ওমেশ এই দুজোন। আমায় বক্তার ব্যালা ছুপুরির সোমাই বোলে গিয়েলো জেহেদ সন্দের সোমাই ওমেশের বাডী যেও। আমি নাত্রে খেবে লোখে ওমেশের বাডী ব্যালাম। ওমেশ বঙ্গে এহানে খাও ও শুখে খাও আমি সেহানে শুয়ে থাকলাম। নান্তিব ছুপুরির সোমাই যেয়ে ওমেশ খালের দিক এলো। খালের দিক থেকে বাডী এসে বঙ্গে যাতি হবে যানে আমি বল্লাম কনে যাতি হবে? সে বলে আমার গোটা ছুই ধানের পাতো মেরে দিতি হবে। আমি বল্লাম চুরি কোরে দিতি পারবো না, বল্লাম। তাতে বল্লো তুমি আস যে আমরা মারবো যানে আমি বল্লাম আব কেডা, বঙ্গে বক্তার স্যাক। আমি বল্লাম তবে চলো বাই। তাব পর ওরা পাতো খোলায় গ্যালো। \* \* \* জেরে নরিম সদার বঙ্গে 'জসিম, হাসিম আমাকে খুন কল্লে বক্তার স্যাক'। তার পর আমি ঐ দিকে দোঁড়ে গিয়ে দ্যাখলাম হাতে কোপ মারিলো আর বক্তার বাঁও হাত দিয়ে নরিমের হাত সরিয়ে ধল্লে। ডান হাত দিয়ে ওর গলায় দা বাদিয়ে দেলে। আমি বক্তারকে ধরবার জন্তি গিয়েলাম ধন্তি পাল্লাম না। মাথার কাছে দাঁড়িয়ে ছেলাম ॥

## TRANSLITERATION AND TRANSLATION.

[In this transliteration *z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*. Pronounce *s* as in *this*, not like the *sh* in *shell*, which is represented by *sh*. The letters ' and ' (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*. The letter *o* (without any diacritical mark) represents the sound of the first *o* in *promote*, and is the *o* in the French word *votre* as compared with *vôtre*. It should be carefully distinguished from the *ô* of *hot*.

Other consonants and vowels are pronounced as in Standard Bengali.]

Baktār khun kōrēlō, tā āmi dākhēlām, ār Ōmēsh, ēi du-zōn. Āmāy  
*Baktār murder committed, that I saw, and Umēs, these two-men To-me*  
 Baktār bālā du-purir shōmāi bōlē giyēlō, 'Jēhēd, shandēr shōmāi Ōmēshēr  
*Baktār day of-two-watches at-time saying gone, 'Jēhēd, of-evening at-time Umēs's*  
 bāri zāō.' Āmi nātrē khēyē lōyē Ōmēshēr bāri ālām. Ōmēsh  
*house go.' I at-night having-eaten having-taken Umēs's house came Umēs*  
 ballē, 'ēhānē khāō ō shuē thā'ō.' Āmi shēhānē shuē thāklām. Nāttir  
*sard, 'here eat and sleeping remain.' I there sleeping remained. Of-the night*  
 du-purir shōmāi zēyē Ōmēsh khālēr diki ēlō Khālēr  
*of-two-watches at-time going Umēs of-the-canal in-the-direction came. Of-the-canal*  
 dik thēkē bāri ēshē ballē, 'zāti habē ānē' Āmi  
*the direction from to-house coming he-said, 'to-go it-will be-(necessary) now' I*

Bengali.

ballām, 'kanō zāti habō?' Shē ballē, 'āmār gōtā dui dhānēr pātō  
said, 'whether to-go will-it-be-(necessary)?' He said, 'my some two of-paddy plants  
mārē-diti habē.' Āmi ballām, 'churi kōrē-diti pārbō-nā,'  
to-uproot it-will-be-(necessary)' I said, 'theft to-carry-out I-will-be-able-not,'  
ballām. Tātō ballō, 'tumi āsha, zē āmrā mārē ānē.' Āmi ballām, 'ār  
I-said. Thereon he-said, 'you come, that we shall-uproot now.' I said, 'else  
kēdā?' Ballē, 'Baktār Shāk.' Āmi ballām, 'tābē chalō zāi' 'Tār-par ōrā pātō  
who?' He-said, 'Baktār Shēkh.' I said, 'then come let-us-go.' Thereon they plants  
khōlāy gālō..... Zērō Narim Shaddār ballē, 'Zashim, Hāshim, āmā-kē khun  
to-field went..... ..Afterwards Narim Sardār said, 'Jasim, Hāsım, me murder  
kallē Baktār Shāk' Tār-par āmi ai-dikō daurē giyē dākhlām hātē  
did Baktār Shēkh.' Thereafter I in-that-direction running going saw on-the-hand  
kōp mārīlō, ār Baktār bāō hāt diyē Narimēr hāt shariyē dhalē.  
a-blow he struck, and Baktār left hand with Narim's hand thrusting-aside he-held.  
Dān hāt diyē ōr galāy dā bādīē dclē Āmi Baktār-kē dharbār  
Right hand with his on-neck a-bill-hook striking gave. I Baktār of-seizing  
zan'ī giyēlām, dhattī pāllām nā. Māthār kāsē dāriyē sēlām.  
for went, to-seize I-was-able not. Of-the-head near standing I-was.

### FREE TRANSLATION OF THE FOREGOING.

Baktār has committed murder. I saw him and Umēs do it Baktār said to me at midday, 'Jēhēd, go to Umēs's house this evening' Accordingly, I went that night, after eating, to Umēs's house. Umēs told me to eat and stay there for the night. At midnight, Umēs went out in the direction of the canal, and after he came back told me that it was time to go I asked where we had to go, and he said, 'we have to uproot a few paddy plants of mine.' I told him that I should not be able to do any stealing, and he told me to come, and that he and some one else would do the uprooting I said, 'who else?' and he said, 'Baktār Shēkh.' Then I said, 'come along; let us be going.' So they went off to a field of paddy plants.....After a time I heard Narim Sardār crying out, 'Jasim! Hāsım! Baktār Shēkh has murdered me.' I ran up in the direction of the voice and saw Baktār strike him on the forearm. He also held Narim's arm to one side with his left hand, while, with his right hand, he gashed him on the neck with a bill-hook. I ran up to catch hold of Baktār, but could not do so, and remained standing by the head of the murdered man.

It is unnecessary to give any specimens from Faridpur. The dialect and its pronunciation are the same as in Jessore. In the extreme south, the dialect is the same as that of Backergunge, *vide* p. 264.

## VII.—SOUTH-EASTERN BENGALI.

Along the eastern shore of the Bay of Bengal, in the Districts of Noakhali (excluding the island of Sandip, in which Eastern Bengali is spoken) and Chittagong, and in the north of the District of Akyab, the last belonging to the Province of Burmah, a very peculiar dialect of Bengali is spoken, which I have named the South-Eastern. Here the causes which have led to the corruption of Eastern Bengali have proceeded to their extreme limits, and, especially in Chittagong and Akyab, the difference is so marked that a native from other parts of Bengal does not readily understand what is said to him. In Chittagong itself, the dialect is known as 'Chatgāiyā,' but this name is hardly suitable, as it will be seen that the form of the language extends not only to most of the islands at the mouth of the Megna, but also to the District of Noakhali, proper, on the mainland, between Chittagong and Tippera. The only exception is, as already stated, the island of Sandip. A sub-dialect is spoken by the Chākmās of the Chittagong Hill Tracts, which will be described later on.

The language is spoken by the following number of people.—

Name of District.	Number of Speakers
Noakhali [ . . . ]	909,199
Chittagong . . .	1,267,433
Akyab . . . . .	114,152*
Chittagong Hill Tracts (Chākmā)	20,000
TOTAL . . . . .	2,310,784

### AUTHORITIES —

- (1) LATTEE, T, Lieut.,—*A Note on some Hill Tribes on the Kuladyne River, Arracan Journal of the Asiatic Society of Bengal, Vol. XV (1846), pp 60 and ff.* On pp 74 and ff, there is a Vocabulary of Chittagong Bengali.
- (2) PARGITER, F E, B A., I C S.,—*Notes on the Chittagong Dialect. Journal, Asiatic Society of Bengal, Vol LV (1886), Part I, pp 66 and ff.* Contains a Grammar and Vocabulary.
- (3) A[NDERSON], J D [I C S],—*Some Chittagong Proverbs, compiled as an example of the Dialect of the Chittagong District*—Printed for Private Circulation Calcutta, Hare Press, 1897.

The following account of South-Eastern Bengali is based on Mr. Pargiter's work above mentioned, with a few additions derived from other sources — .

### I.—PRONUNCIATION—

The vowel *a* is, as elsewhere in Bengal, pronounced like the *ō* in *hot*. It retains this sound even at the end of words, where, in standard Bengali, it would be pronounced like the *o* in *port*. Thus আছ, thou art, is pronounced *āsō*, not *āsō*. There is a tendency to substitute this vowel for others. Thus *kaifiyat*, a remark, is pronounced *lōfiōt*, and

\* Figures taken from the Census Report



*chhōda*, small, is pronounced *chōdō*. In the interior of a word it is often pronounced like a long *ō*. Thus *haīl*, he, was pronounced 'ōīl

The letter *k* at the beginning of a word very often has the sound of a rough *lh*, like that of the Arabic *ك* *kh*, or like the *ch* in *loch*. Thus *kaun*, who? is pronounced *khaun*. In transliteration this sound will be represented by *kh*.

*K* is sometimes pronounced *g*. Thus *gōri* for *lori*, having given.

*Kh* is often pronounced like *h*; and is sometimes corrupted to *g*. Thus *mug dēi sini*, for *mukh dēkhilē chini*, if I saw his face, I should recognise him.

*Ch* is pronounced like *s*. Thus *chākar*, a servant, is pronounced *sāōr*; *khorach*, expenditure, pronounced *khōrōs*.

*Chh* is pronounced like *ch*, at the beginning of words, and like *s* in the middle of words. Thus, *chhōda*, small, is pronounced *chōdō*, and *āchhi*, I am, is pronounced *āsi*.

*J* (including *জ*) and *jh* are pronounced like the *z* in *zeal*. Thus, *jun*, a person, is pronounced *zōn*; *bujhit*, to understand, pronounced *buzit*.<sup>1</sup>

*T* and *th* are often changed to *d*. Thus *uda* for *utha*, get up; *chhōda* for *chhōta*, small.

*P* at the beginning of a word is often pronounced like *f*. Thus *fāri* for *pāri*, I can. Sometimes even like *h*. Thus *hōlā* (in Noakhali) for *pōlā*, a son; *hāichhi* (in Hātīlā) for *pāichhi*, I have got; *hut* (Noakhali) for *put*, a son.

*Ph* is often pronounced like *p* or *h*. Thus *phēllām* for *phēlilām*, I threw; and *hēla* for *phēla*, throw. In Noakhali *ph* in the middle or at the end of a word is regularly pronounced *f*. Thus *bāphē*, pronounced *bāfē*, the father.

*Ṣ*, sometimes, and *s*, generally, at the beginning of a word are pronounced like *h*. Thus *sakal*, all, becomes *hōkōl*; and *lōr*, a noise, becomes *hūr*.

*H* is frequently elided. Thus *haīl*, he was, pronounced 'ōīl; *la'īl*, for *lahūla*, he said.

*Y* in composition with another consonant is almost always distinctly pronounced as in *kargya*, thou madest, pronounced *kōrgyō*, and not *kōrgg'ō* or *kōgg'ō*. When the vowels *a* or *ā* are in the syllable preceding such a *y*, they are pronounced as if the vowel *i* came between them and the succeeding consonant. This is specially the case when the *y* in combination is followed by the vowel *ē*. Thus *māpyē*, he measured, is pronounced *māipyē*; *sālhya* (properly *sālisha*), *hāikya*; *āsyē*, he came, *āishyē*, and so on.

A single consonant, especially a hard one, occurring between two vowels is often elided, and the vowels open one on the other without blending. The elision is almost invariable if the second vowel is *i* or *ī*. Thus, *ḍākīō*, call, becomes *ḍāiō*; *āsī* and *āsiō*, come, *āi* and *aiō*; *dubā*, a bamboo hedge round a tank, becomes *duā*; *dēkhitē*, to see, becomes *dēitē*; *bēbāk*, all, becomes *bēāk*; *bādhē*, he binds, becomes *bāē*; *śicasur*, a father-in-law, becomes *hañr*; *lhāilām*, I ate, becomes *khāiām*; *basiō*, sit down, becomes *baiō*; *khuliyā*, having opened, becomes *khuiyā* and *khui*; *mkāla*, drew out, becomes *niāla*.

But *m* in such a position is often changed to *anunāsika*, *ম্*. Thus, *āmī* becomes *āi*; *tumī*, thou, becomes *tūi*; *tāmāk*, tobacco, becomes *tāuk* and *tāuk*; *āmār*, my, becomes *āi*; and *tōmār*, thy, *tōr*.

<sup>1</sup> This pronunciation is not universal, it varies in different words, and in different localities. Some people retain the *j*-sound in proper-names, while they say *āi zāit na pārgyam*, I could not go. The lower orders of Musalmāns go even further and pronounce *j* as *d* in some words. Thus they pronounce *jē*, that, *dē*. A similar peculiarity is observable in old Hindī, in which, for instance, *lāghaz*, paper, was pronounced *kāgad*.

A compound consonant preceded by a long vowel is generally reduced to a single one, all except the last being omitted or replaced by *anunāsika*, ~. Thus, *sūkhmā*, dry, becomes *hūnā*

Final *ē* is often dropped, especially in the locative suffix *tē* of nouns and in the infinitive of verbs. Thus, *bāritē*, at home, becomes *bārit*; *kahitē*, to say, becomes *kahit*

Final *a* is omitted in the third person Past and Pluperfect of verbs. Thus, *gēl* for *gēla*, he went; *āchhl* for *āchhla*, he was; *kargl* for *kargla*, he had made

Short words with *ā* in the first syllable, sometimes insert *i*, or less frequently *u*, after the *ā* in pronunciation. Thus, *hāil* for *hāl*, a rudder; *āij* for *āi*, to-day; *āugē* for *āgē*, before.

In words of several syllables, especially those borrowed from Persian or Arabic, the accent is thrown back as far as possible, and the following syllables are lightened. Thus *haōyālā* (Arabic جال), a charge, becomes *hāolā*, a kind of land tenure, *ēlakā* (Arabic علا), connexion, becomes *ēlakā*.

## II.—DECLENSION—

The following is an example of the declension of a noun:—

Nom. *put* or *put-ē*, a son.

Acc. *put-rē*

Dat. „

Abl. *put-tun*.

Loc. *put-ē* or *put-at*.

Gen. *put-ar*.

Instr. *put-ar-dī*

Inanimate nouns drop the termination of the Accusative. In the case of pronouns the termination of the Ablative is added to the Genitive case.

An example of the plural is *chāyar-hala-rē*, to servants. Some nouns form their plurals in *gun* or *un*. Thus, *kūvr-gun*, dogs; *ghōrā-un*, horses.

The following examples illustrate the declension of Pronouns:—

First Person,—*āi*, I; *ā-rē* or *āyā-rē*, me or to me; *ā-r* or *āyā-r*, my; *ā-rā* or *āyā-rā*, we

Second Person,—*tui*, thy; *tōr*, thy, and so on.

Respectful forms,—*āonē*, you; *āonār*, your.

Third Person,—*tē*, *tāi*, *tān*, *hētē*, he; *tār*, *tān*, his; *tāttē*, for him; *tārā*, *tānā*, they, and so on.

Other Pronouns,—*ēi*, this; *ētār*, *hitār*, of this; *āi*, *hēi*, that; *zē*, who; *zā*, what; *hi*, what?

## III.—CONJUGATION—

### (a) Verb Substantive—

Present.

1. *āchhi*, I am, we are.

2. *āchha*, or *āchhas*.

3. *āchhē*

Past.

*āchhīlām*, I was, we were

*āchhīā*.

*āchhīl*.

### (b) Finite Verb—

Present.

1. *karir*, *kari*, I make, we make, also, I am making, we are making.

2. *karar*, *karas*

3. *karēr*, *karē*, honorific, *karētā*.

Imperfect.

*karitē* (or *karitām*) *āchhīlām*, I was making, we were making.

*karitē āchhīlā*.

*karitē āchhīl*.

A verb whose root ends in a vowel, forms its Present as follows —

1. *khāor*, I eat, we eat.
2. *khāor*.
3. *khāēr*, or *khār*.

Past.
1. <i>kargyam</i> , <i>kargi</i> or <i>karīlam</i> ( <i>kariām</i> ), I made, we made.
2. <i>kargya</i> or <i>karilā</i> ( <i>kariā</i> ), or <i>karilāk</i> .
3. <i>kargyē</i> or <i>karīl</i>

Pluperfect.
<i>kargilyam</i> , I had made, we had made
<i>kargilā</i> , or <i>kargili</i> .
<i>kargil</i>

Transitive verbs often preserve the final *a* in the third person. Thus, *ka'la*, he said, *dila*, he gave, I have not met instances of this in the case of Intransitive verbs. We have *gēl*, he went, not *gēla*.

The Past tense in *gi*, *gya*, *gyē*, is restricted to verbs whose roots end in *r*, *ṛ*, or *g*. For the *g*, *j* is sometimes substituted. Thus *dhargi* or *dharyi*, I seized. Other verbs take, in the Past tense, the terminations *yi*, *ya*, and *yē*, before which *i* is inserted if the root ends in a vowel. Examples are the following —

1. <i>rākhyam</i> or <i>rākhyi</i> , I kept.	<i>khāryi</i> or <i>khārlām</i> , I ate, we ate.
2. <i>rākhya</i> , or <i>rākhyā</i>	<i>khārya</i>
3. <i>rākhyē</i> , pronounced <i>rākhyē</i> .	<i>khāryē</i> or <i>khāilla</i> .

The Pluperfect is formed by adding *lyam* (1st person), *lā* or *li* (2nd person), and *l* (3rd person) to the first person of the Past tense. We thus get *rākhyilyam*, I had kept, *khāryilyam*, I had eaten; and so on.

#### Future.

1. *karyum*, *kargyam*, *karba*, or *karbām*, I shall make, we shall make.
2. *karbā*
3. *karbya* or *karbē*

Before all these terminations, *i* may optionally be inserted. Thus, *kariyum*, *karigyam*, *kariba*, or *karibām*.

#### Imperative

2. *kara*, do thou. With a negative, *na kariō*.
  3. *karuk*, honorific *karatak*.
- Infinitive, — *karit(ē)*, *kart(ē)*, or *karitām*, to make.  
 Present Participle, — *karit(ē)*, or *kart(ē)*, making.  
 Conjunctive Participle, — *karī*, or *kariyārē*, having made, making.

The Past Conditional or Past Habitual is illustrated in the specimens by *bharāita*, he would fill, *khāta*, they used to eat. Mr Pargiter does not describe this tense, which is apparently the same as in standard Bengali.

The verb *zāntē*, to go, has an irregular Conjunctive Participle, *gōi*, having gone, which is often added to other verbs to render them more forcible. Thus, *āi gēlām gōi*, I went away, *dēō gōi*, give away.

For further particulars of the grammar, and for a vocabulary of words peculiar to the dialect, see Mr Pargiter's work above mentioned.



## INDO-ARYAN FAMILY.

## (EASTERN GROUP.)

## BENGALI OR BAŅGA-BHĀSHĀ.

## SOUTH-EASTERN DIALECT.

## (CHITTAGONG DISTRICT.)

(J. D. Anderson, Esq., I.C.S., 1896.)

NOTE.—As in other Bengali dialects, the spelling does not agree with the pronunciation. An italicized letter in this transcription is therefore given in italics. In this transcription *ā* pronounced *ā*, like the *ā* in *fatā*, like the *ā* in *kā*, like the *o* in *chō*, *ē*, like the *e* in *chē*, *ī* like the *i* in *chī*, and *ū*, like the *u* in *chū*. The *ā* is never a vowel finalizes it. An aspirate before a vowel, thus, *hā*, means a very faint aspirate.

Ēguā mānsyēr duyā pōyā āchhul. Chhōduyā tār bāyā-rē hāila, 'bāyā-jī  
 Ēgūā mānshēr duā puā ā'il. Chōduā tār bāu-rē hōilō, 'bā'ā-zi  
 One man his son was. The father his father's son. 'Father,  
 ā'r mehchhār sampatti ā'rē dēyā.' Tān yā āchhul tārā-rē bhāg hāri dil.  
 ā'r 'isār hōmpōti ā-rī dēō' Tān zā āsil tārā-rē bhāg gōri dil.  
 my of-spare wealth me to give' He what was then to do you making gave  
 Alpa kadim bādē chhōda pōyā hakkalām attar hāri durē ek dēyat gēl,  
 Ōlpō kōdim bādē chōlō puā hōlōlām ōlōr gōri durē il dēōt gēl,  
 A few some-days afterwards the-son get a every-thing together making after a country a wealth  
 hēndē sandāmi kari tār dhan hakkalām urāil. Jūtē tē hakkalām kharach  
 hēndē hōndāmi gōri tār dhōn hōkolām urāil Zūtē tē hōlōlām hōrōs  
 there disquisition making his wealth all together! When he every-thing expect  
 kari phēlāila hētē hēi dēyat kup gurām hāil Tāhan ā'r tātē kichhu  
 gōri pēlāilō hētē hē dēot kub gurām 'ōil. Tō'ōn ā'r tā'tē hīsū  
 having made throw-away then in that country great fame he made Then any-thing when anything  
 nā rahil. Tē āyārē ai dēyar ēg janar hangē āttar hāil, tāi tārē tān  
 nō rō'il. Tē āyārē ōi dēō ēg zōnōr hōrgē ōlōr 'ōil, tāi tārē tān  
 not remained He coming that of-country the person of with with fame, he him he  
 yata huyar charānar lāi-di pēdāila. Huyarē yo kurā khāita hēi kurāy  
 zōtō hūōr sōrōnōr lāi-di pēdāilō. Hūōrē zē kurā khāitō hēi kurāy  
 as many as-were pigs of-grazing for sent The-pigs what hawks used to-eat these hawks  
 ar pēd bharāita; ā'r kōna mānsyē tārē kichhu nāidda Tē yahan bujhit  
 tār pēd bhōrāitō, ā'r kōnō mānshē tārē hīsū nōddyō Tē zō'ōn buzi'  
 his belly he-would fill, and any man him to any thing did no-give He when to-understand  
 pāilla, takhan tē kaīla, 'āyār bāyār kaduyā chāyarē katāin khāy ō katāi  
 pāillō, tō'ōn tē lō'ilō, 'ā'r bāōr kōduā sāōē kō'tain khāy ō kō'tain  
 he got, then he said, 'my father's how-many servants how-much eat and how much  
 phēlāy, ā'r āi uyāsē marir. Āi udi āyār bāyār kāchhē yāi kaīm yē  
 pēlay, ā'r āi uāshē mōrir. Āi udi ā'r bāōr kāsē zāi kō'iam zē  
 throw-away, and I by-hanger die. I arising my of-fa her near going will-say that  
 "bāyā-jī, āi īsvarar ō āōnār kāchhē dōsh kargi. Āi ā'r āōnār pōyā buli  
 "bā'ā-zi, āi īshhōrōr ō āunār kāsē dush kōrgi Āi ā'r āunār puā buli  
 "father, I of God and of-theo near sin have done I more thy son calling-

kahit na purgyam. Ārē āōnār ēk-jan chāyarār mata rākhatāc." Tē udiyārē  
*kōhat nō purgyōm. Ā-rē āunār ēg-zōn sāōrōr mōtō rāktōk."* Tē udiyārē  
 to-say not have-not-been-able Me thy one-man of-servant like keep'' He rising  
 tār bāyar kāchhē āil. Tē duiē thāktē tār bābē tā-rē dēi ādar kari  
 tār bāōr kāsē āil. Tē dūrē thāktē tār bābē tā-rē dēi ādōr gōr  
 his of-father near came He at distance remaining his, father him for pity making  
 dūuri āi tār galāt dhari tā-rē chum dila. Pōyā tā-rē kaila, 'bāyā-ji, āi  
 dūuri āi tār gōlāt dhōrā tā-rē sum dilō. Puā tā-rē kō'ilō, 'bā'ā-zī, āi  
 running coming his on-the-neck seizing him kiss gave. The-son him-to said, 'father, I  
 Īsvarar kāchhē ār āōnār hākhāt pāp kargi. Āi ār āōnār pōyā buli kahit  
 Īshshōrōr kāsē ār āunār hākhāt pāp kōrgi. Āi ār āunār puā buli kōhat  
 of-God near and thy m-presence sin did. I more thy son calling to say  
 na pārgam' Kmtu tār bābē tān chāyar-hala-rē kail yē, 'kup bāingyā  
 nō purgyōm.' Kmtū tār bābē tān sāōr-'ōlō-rē kōilō zē, 'kup bāingyā  
 not have-been-able' But his father his servants-to said that, 'very excellent  
 kāōr āni tā-rē pindāō, tār hātāt ēguā āundi dēō, ār tār pāut jōtā  
 kā'ōr āni tā-rē pindāō, tār 'ātōt ēgwā āundi dēō, ār tār pāōt zutā  
 clothes bringing him clothe, his hand-on a ring put, and his feet-on shoes  
 dēōyāō Ār ēi pōyā mari ātun bāchhē; tā-rē hājāilām ātun pāām.  
 dēōyāō Ār ēi puā mōrī ātun bās-sē; tā-rē 'āzāilām ātun pāilām.  
 cause to-put And this son having-died but has survived, him I-lost but I-found  
 Chala, ēi-tār lāi āyārā khāi dāi ranga tāōsā kari' Tār par tā-rā tāōsā  
 Sōlō, ēi-tār lāi āurā khar dāi rōng tāūshā gōrī' Tār pōr tā-rā tāūshā  
 Come, of-this for (let)-us eating etcetera merriment rejoicing make' Of-that after they rejoicing  
 karata lāil.  
 kōirtō lā'pl  
 to-do began

Tār bara pōyā bilat āchhil. Tē yayan gharar kāchhē āil tayan  
 Tār bōrō puā bilōt āsil. Tē zō'ōn ghōrōr kāsē āil tō'ōn  
 His big son field-in was. He when of-the-house near came then

nāchan bājan hunila. Tē tār ēk jan gāura-rē dāi jijnāila, yē 'ki haiyē?' Tē  
 nāsōn bāzōn hūnlō Tē tār ēg zōn gā'ōrō-rē dā'i zīgāilō, zē 'ki 'ōiyē?' Tē  
 dancing music heard He his one man servant calling asked, that 'what is-becoming?' He

tā-rē kaila, 'āōnār bhāi āsyē, āōnār bābē tā-rē ārāmē pāiyārē ēk ūmantran  
 tā-rē kō'ilō, 'āunār bhāi āisyē, āunār bābē tā-rē ārāmē pāiyārē ēg ūmōntrōn  
 him-to said, 'thy brother hath-come, thy father him m-comfort having-got a feast

diyē' Tē gōsvā hāi gharat na gēl. Hitār lāi tār bāp āiyārē tā-rē hāidda  
 diyē.' Tē gushshā 'ōi ghōrōt nō gēl Hitār lāi tār bāp āiyārē tā-rē hāyddō  
 bath-given' He angry becoming the-house-in not went Of-this for his father coming him remonstrating

karala, tē tār bāōrē kaila, 'chaō, ēi kabachhar āōnār kām karir; kōnā  
 gōrlō, tē tār bāō-rē kō'ilō, 'sō-ō, ēi kō-bōsōr āunār kām kōrir; kōnō  
 did, he his father-to said, 'see these how-many-years thy work I-do, any

din āōnār kathār amānya na karir, taō āōnē āyār khātilyā hāōlēr hangē  
 din āunār kōthār omānyō nō gōrir, tāu āunē āār khātilyā 'ōōlēr hōngē  
 day thy of-word disobedience not I-do, still thou of-my for-the sake of-friends with

āmōd āhlād karanar lāi kōna dīn āyārē ōguā chhāōlar chhā nah dēn.  
*āmud ālād kōrōnōr lāi kōnō dīn āā-rē ōguā sā'ulōr sā nōh dēn.*  
 mōriment joy of-making for any day mo-to one goat's kid not didst-thou-give.  
 Ār ānār pōyā bēsyā lāi tār hakkal sampatti yōi urāi-āil, hēyanē ānōē  
*Ār āunār puā bēshyā lōi tār hōkōt hōmpōti zē urāi-āil, hēyōnē āunē*  
 And thy son harlots taking his entire property who squandered, here thou  
 tār lāi nimantran dilak.' Tāi tārē ka'ila, 'ō put! tūi hāmishā āyār kāchbē  
*tār lāi nīmōntrōn dilāk.' Tāi tārē kō'ilō, 'ō put! tūi hāmishā ār kāsē*  
 of-him for a-least gavest.' He him-to said, 'O son! thou always my near  
 āchhas; ār āyār kāchhē yē āchhē hakkalāin tōr. Tōr ēi bhāi mari  
*āsōsh; ār ār kāsē zē āsē hōkōlain tōr. Tōr ē bhāi mōri*  
 art, and of-me near what is all (is)-thine Thy this brother having-died,  
 bāchchhē; tārē hājāiyārē pāi; ēitār lāi khusi hāiyārē āmōd karan uchita  
*bāssē; tārē 'āzāiyārē pāi; ēitār lāi khūshi 'ōiyārē āmud kōrōn unil*  
 hath-survived, him having-lost I-get; of-this for happy being rejoicing making proper  
 hāiyē'  
 'ōiyē.'  
 is.'

I am also indebted to Mr. Anderson for the second specimen of the Chittagong dialect. It is a popular Folk-tale. After the full description of the pronunciation of this dialect which has been given above and illustrated in the preceding specimen, it has not been thought necessary to give an exact transcription in the Roman Character in this specimen also.

[No. 68.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG DISTRICT.)

## THE MODEL SON-IN-LAW.

*(J. D. Anderson, Esq., I.C.S., 1897.)*

এক বাঁসনর এথা মুনিস্ পোয়া আছিল্। ঐ পোয়া কিছু লেয়া পবা ন জাইন্তো, তাব বিয়ার পর তাব হোউব্ বাড়িত্ নিযন্ত্রণ্ হইল্। নিযন্ত্রণত্ যাতে তার মা কৈলোও পুত এথা পৈছা নে, পথত্ কিছু কিনি খাইষ, আর হোউর বারিত হযলর উযরে বৈইস, মিডা মুবে কুইলার মত কথা কইষ। পোয়া পথে দি যাতে এথা পৈছার মিডা কিনি নিলো, হোউব্ বাড়িত্ যাই চায় এথা কুর্গ্যা হয়লথুন্ ওচল, তে ফানাইবারে কুর্গ্যার মাথাব উযর উডি বই মুযর ভিতর মিডা দি কুঃ কুঃ গরি কথা কৈলো। কথঅন্ বাদে তার হোউররে দেই জিজ্ঞাইল হোউরর পুত্, তৌয়ার বিয়া হইযে নি ? তার হোউর কিছু ন কইল। তার পর ভাত খাইবাবে আঁচাইত যাই তার হোউররে জিজ্ঞাইল এই খাল কাটিল্ যে মাডি কি হৈল ? তার হোউর তঅন বড গোস্বা হইল। তে কইল আথাক্কাইন্ মাডি আঁই খাই, আব আথাক্কাইন তোর বাবে খাইযে, নয় তোরে কেআ মাইয়া দিই ॥



[No. 68.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP)

## BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG DIALECT.)

## THE MODEL SON-IN-LAW.

(J. D. Anderson, Esq., I.C.S., 1897.)

Ek bhāmar ṅgwāmunish pōi asit' Oī pōi hūn kē, p'ōi tō zāhō  
*One Brahman's was wife child was That boy was as they said good I was*  
 Tār biyār pōi tū hōur hūit myōntōn hōl Niyōntōnō zē  
*His marriage after his father-in-law's house to a relation was To a relation as going*  
 tār mā kōilō, 'ō put, ṅgwā pōsi nō, p'ōhōt hūn kām  
*his mother said, 'O son, one p'ōi take, rather as they say going*  
 khāsh, ār hōur hūit hō'ōlar u'ōr bāsh, mā-mōrō hūit  
*eat, and father-in-law's house in of-all about eat, with as they both circles*  
 mōtō kōthā kōish.' Pōi pōthō-dī zētē ṅgwā p'ōi ar nōdō kām mō, hōur  
*like word speak' Boy by-path go by one p'ōi's as eat by too', father-in-law's*  
 hūit zūi sīy ṅgwā kurgvā hō'ol-thun ōhōl, tō hūi-yāre kurgvōr w'thōr  
*house going saw one haystack' all-than by it, by by-spring by stock's food*  
 u'ōr ndī hō'i mū'ōr bhatar mādī dī 'kūh kūh' gōri kōhī  
*upon mounting sitting mouth's inside seats putting 'eat eat' making speak*  
 kōilō. Kōthō'ōn hādō tū hōurōrō dēi ziggūlō, 'Hōurōr put, tār  
*spoke. Some-time after his father-in-law seeing asked, 'Father-in-law's eat, thy*  
 biyā 'ōyē ni?' Tār hōur kisu nō kōilō Tār-pōr bhāt  
*marriage has-been, ch?' His father-in-law anything no' said Thereafter rice*  
 khāyārō ṅchāntō zū tār hōurō-rē ziggū'ō, 'Ei khāl kūttil  
*having-eaten to-wash-mouth going his father-in-law-(of) asked, 'This eat eat*  
 zē mādi kī 'ōil?' Tār hōur tō'ōn hōrō ghōshwā 'ōil. Tē kōilō,  
*when earth what became?' His father-in-law then very angry became He said,*  
 'āthākhān mādi āi khāi, ār āthākhān tōr hābē khāyē, nay tōrē kē-ā  
*'half-portion earth I ate, and half-portion thy father ate, else to-the why*  
 māyā dī-i?'  
*daughter (I) gave?'*

<sup>1</sup> This is a little folk story given to me by Babu Nobin Chandra Das Deputy Magistrate and a well known Bengali author. He tells me that it is a little apologue much used by Bengali married ladies when they hear of a son-in-law turning out badly. It is also used by female relatives when they 'chaff' a boy on his wedding night.

<sup>2</sup> In Chittagong and in Eastern Bengal generally, ʈ is pronounced s and ʈ, ʈ, ʈ are all alike pronounced as s. Consequently, in writing down this folk-story these letters are used, not phonetically, but where they would be used in literary Bengali. The transliteration into English letters is as nearly phonetic as possible.—J. D. ANDERSON

## FREE TRANSLATION OF THE FOREGOING.

A Brahman had a son That boy did not know how to write or read. After his marriage there was an invitation to his father-in-law's house When he was going to the feast, his mother said, ' O son, take a pice, buy something in the way to eat In father-in-law's house sit above all, and with sweet mouth speak like a *kokila* (cuckoo) ' The boy while going by the way bought sweets for one pice and on reaching his father-in-law's residence saw a hay-stack higher than all Upon this he jumped, and sitting on the top of it, put the sweets into his mouth, and cried ' *coo, coo* ' After a while seeing his father-in-law he asked,—' Father-in-law's son, has your marriage taken place ? ' His father-in-law said nothing After that, having taken his meal (rice) he went to wash his mouth, and asked his father-in-law, ' when this canal was dug, what became of the earth ? ' His father-in-law was greatly annoyed He said, ' Half the earth I have eaten and the other half your father has eaten. Otherwise why did I give my daughter to you ? '

Across the estuary of the Megna from Chittagong, but having the Eastern Bengali-speaking Island of Sandīp between it and the mainland, lies the large Island of Hatīā, the dialect of which is practically the same as that of Chittagong This island, like Sandīp, belongs to the District of Noakhali. The history of Sandīp, the home of pirates, has already been given under the head of Eastern Bengal.

The dialect of Hatīā has a few traces of the influence of the language of the adjoining Districts of Backergunge to the west, and of Dacca to the north For instance, *kamu*, I shall say ; *bharṭa*, to fill , *thāktē*, remaining, are Eastern, not South-Eastern forms. The following special forms are also worthy of note .—

• Ablative Singular, *vil-ēttēn*, from the field.

Datives and Accusatives Plural, *hōlānē-rē*, to the sons , *chā'or-ga-rē*, to the servants ; *ēyārēr-ga-rē*, friends. In the last, the plural suffix is added to the genitive singular

Pronominal forms,—*hētē*, he , *hētār*, *hētār*, of him, his , *hētā-rē*, to him , *hētārā*, they. *Hīyār*, of this, of these , *ētā-rē*, to this *Āmnēr*, Your Honour's *Zigin*, what, *hgin*, that, correlative.

The only verbal forms deserving of special notice are *āchhat*, thou art, and the Tippera Infinitive *khātām*, to eat

Two specimens of this dialect are given. One is the Parable of the Prodigal Son, the other is a popular song, collected on the spot.



[No. 69.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(HATĪĀ, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *S* is pronounced hard, as in *this*, *sin*, and not as the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *ō* in *home*. It is the first *o* in *promote*, and is the *o* in the French word *voire* as compared with *voire*. It should be carefully distinguished from the *ō* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ēk-jan	mānsēr	dugā	hōlā	āchhl.	Hīyār	madhyē	chhudugāy	hēitār
Ēk-zōn	mānshēr	dūgā	hōlā	āsil	Hīār	mōiddhē	sudugāy	heitār
One-person	man's	two	sons	were	Of-them	among	the-younger	his

bāphē-īē ka'il, 'bāyāji, ā̃r bhāgē māl yigin harē higin ā̃-rē dēō,' ā̃r  
*bāfē-īē kō'il, 'bāā-zī, ā̃r b'āgē māl zigen hōrē higin ā̃rē dāō,' ā̃r*  
 father-to said, 'father, my in-share property what falls that me to give,' and  
 hēitē-ō hēitār byāk bitta hōlāmē-rē bhāg karī dil Hīyār kadīn bādē  
*hēitē-ō hēitār byāk bittō hōlāmē-rē b'āg kōrī dil Hīār kō-dīn bādē*  
 he-also of-him entire wealth to-his-sons division having-made gave Of-this some days after  
 chhoda hōlā byākgin attar karī lai ēk durai ēk dēšē bēraita gēl, hīyānē hēitē  
*sūdō hōlā byākgin ottōr kōrī lōi ēk duroi ēk dēshē bēraītō gēl, hīānē hēitē*  
 the-younger son every-thing together making taking a far a to-country to-wander went, there he  
 sandāmi karī hēitār byāk bitta urāi-dil. Ār hēitē yēsum byāk kharach  
*shōndāmi kōrī hēitār byāk bittō urāi-dil. Ār hēitē zēshūm byāk khōrōs*  
 dissipation doing his entire wealth wasted And he when everything expenditure  
 kari hālāil, hēi dēšē khōb rād 'aīla, ā̃r hēitē-ō kharachēr tānātāntē  
*kōrī hālāil, hēi dēshē khōb rād 'ōilō, 'ār hēitē-ō khōrōsēr tānātāntē*  
 having-made dissipated, that in-country very famine happened, and he also of-expenditure in trouble  
 phairta lāgil Hēsum hēitē hēi dēšī ēk saharuyār lāgē yāi attar  
*phairtō lāgil Hēshum hēitē hēi dēshī ēk shōhōr uār lōgē zāi ottōr*  
 to-fall began Then he that belonging-to country one citizen-of with going together  
 'aīl, ā̃r ai saharuāy hēitā-rē tār kshētē suor charāita dil. Ār hēitē  
*'ōil, ā̃r oi shōhōrūāy hēitā-rē tār khētē shūōr sōrāitō dil Ār hēitē*  
 became, and that citizen him his field-in pigs to tend gave (sent) And he  
 suorēr khāonēr kūrā khōb khusī 'aī khāi hēt bhairta chā'ita; ā̃r kē-ō  
*shūōrēr khāōnēr kūrā khōb khūshī 'ōi khāi hēt bhōirtō sā'itō, ā̃r kē-ō*  
 of-the-pigs of food husks very happy becoming eating belly to-fill washed, and anyone  
 kichhu hēitā-rē dita-nā. Ār yēsum hēitār 'ūs 'aīl, hēsum hēitē ka'il,  
*kisū hēitā-rē ditō-nā. Ār zēshum hēitār 'ūsh 'ōil, hēshūm hēitē kō'il,*  
 anything him-to gave not And when his senses became, then he said,  
 'āhāīē, ā̃r bāphēr thiyā chā'orēiā-ō khāy bilāy, ā̃r ā̃i an-bhōkē maran  
*'āhārē, ā̃r bāfēr thā sā'ōrērā-ō khāy bilāy, ā̃r ā̃i ōn-bhōkē mōrōn*  
 'ah, my father's temporary servants even eat (and) throw-away, and I in food-hunger death

laichhi. Ai ā̃r bāphēr kāchhē yāi ei kathā kamu, “bājān, ā̃i Āllār kachhē-ō  
*lōisi Ai ā̃r bāfēr kāsē zāi ei kōthā kōmū,* “bāzān, ā̃i Āllār kāsē-ō  
 am-getting. I my father's near going this word will-say, “father, I of-God near-also  
 gunā kairehhi, tōyār kāchhē-ō gunā kairehhi. Ā̃i ā̃r tōyār hōlā, kaonēr  
*gūnā kōrsi, tōār kāsē-ō gūnā kōrsi. Ā̃i ā̃r tōār hōlā, kōonēr*  
 sin have-done, thy near-also sin have-done I more thy son, of-being-called  
 kābil na; ā̃-rē tumi tōyār ēk thiyā chā'orēr lāin rā'o.” Heitē hēmnē  
*kābil nō; ā̃rē tūi tōār ēk thiyā sā'orēr lāin rā'o”* Heitē hēmnē  
 worthy am-not, me thou thy one temporary servant-of like keep.” He then  
 udi hēitār bāphēr kāchhē ā̃il. Bāphē mōntar hōlā khōb tāphāt thāiktē  
*ūdi hēitār bāfēr kāsē ā̃il. Bāfē mōntār hōlā khōb tāfāt thāiktē*  
 rising his father's near came. The-father but the son very in distance remaining  
 hōlā-rē dē'i bāsnā 'ail, ā̃r dauri yāi galā-chāi dhari hēitā-rē chumā  
*hōlā-rē dē'i bāsnā 'oil, ā̃r dauri zāi gōlā-sāi dhōri hēitārē sūmā*  
 the-son seeing comparison became, and running going (his)-neck seizing him-to kiss  
 dil. Hōlāy bāphē-rē ka'il, 'bājān, ā̃i Khōdār kāchhē-ō gunā kairehhi, tōyār  
*dil. Hōlāy bāfē-rē kō'il, 'bāzān, ā̃i Khōdār kāsē-ō gūnā lōrsi, tōār*  
 gave The-son the-father-to said, 'father, I of-God near-also sin have-done, thy  
 kāchhē-ō gunā kairehhi, ā̃i ā̃r tōyār hōlā kaonēr kābil na.' Bāphē mōntar  
*kāsē-ō gūnā kōrsi, ā̃i ā̃r tōār hōlā kōonēr kābil nō' Bāfē mōntār*  
 near-also sin have-done, I more thy son of-being-called worthy am not. The-father but  
 hēitār chā'or-ga-rē ka'il, 'ērē, eītā-rē khōb bhālā kā'or āni hind'āi-dē;  
*hēitār sā'or-gō-rē lō'il, 'ērē, eītārē khōb bhālā kā'or āni hind'āi-dē;*  
 his servants-to said, 'lo, this-person very good clothes bringing put-on,  
 uggā āngdī āni eītār ātē dē, ā̃r bhai-rē jōtā dē Ār  
*ōuggā āngdī āni eītār 'ātē dē, ā̃r bhōi-rē zōtā dē Ār*  
 a rug bringing of-this-person on-the-hand give, and on-feet shoes give And  
 chal hagalē kbāi-dāi rangtāmsā kari: ā̃r ei marā hōlā jētā  
*sōl hōgōlē khāi-dāi rōngtāmsā kōri: ā̃r ei mōrā hōlā zētā*  
 come (let-us)-all eat-etcetera merriment let-us-make: my this dead son bring  
 'āi āichhē; ā̃r ājāinyā hōlā hāichhi.' Hēmnē hētārā khusī  
 'ōi āisē; ā̃r āzānyā hōlā hāisi.' Hēmnē hētārā khushī  
 having-become has-come, my lost son I-have-found' Then they happiness  
 karan lāgāil.  
 kōrōn lāgāil,  
 to-make began

Ēsum hēitār hōlā baurgā bilē āchhil; bifē-ttēn yēta bārīr kāchhē ā̃il,  
*Ēshum hēitār pōlā baurgā bilē āsil; bilē-ttēn zētō bārīr kāsē ā̃il,*  
 Then his son elder in-the-field was, the-field-from when of-the-house near he-came

hēta bājnā nāchhan huinta lāgil Ār hēitē chā'or uggā-rē bolāi jijñāil,  
*hētō bāznā nāsōn hūintō lāgil. Ār hēitē sā'or ōuggā-rē bolāi ziggāil,*  
 then music dancing to-hear he-began And he a-servant one-to having-called he-asked,  
 'kirē igin ki?' Chā'orē hēitā-rē ka'il, 'āmnēr bhāi āichhē. Hēitā-rē  
 'kī-rē ēgin ki?' Sā'orē hēitā-rē kō'il, 'āmnēr bhāi āisē. Hēitā-rē  
 'what-for this what?' The servant him-to said, 'Your-Honour's brother has-come Him

āmān-āchhānē haichhē dēi āmnēr bāy ēk mējmāni dichh.' Ēi kathā  
 āmān-āsānē hāisē dēi āmnēr bāy ēk mēzmām disē.' Ēi kōthā  
 safe-(and)-sound he has got because Your-Honour's father a feast has-given.' This word  
 huni hētē gōsvā 'aī bārīr bhitrē gēl-nā : bāphē hiyār-lāi bā'ārē āi  
 huni hētē gōshsha 'ōi bārīr bhitrē gēl nā . bāfē hār-lāi bā'ārē āi  
 hearing he angry becoming of-the house inside went-not the-father that-for out-side coming  
 hētā-rē hādan lāgāil. Hōlay bāphē-rē jōyābē ka'il, 'kā, ēta bachchhar  
 hētā-rē hādōn lāgāil. Hōlāy bāfē-rē zōābē kō'ul, 'kāh, ētō bassōr  
 him-to persuasion began. The son the-father-to in-answer said, 'what, so-many years  
 bhari āi tōyār khēdmat kari, ār tōyār hukum māni chalchhi; ta-ō tūi  
 b'ōri āi tōār khēdmōt kōri, ār tōār hukum māni sō'isē, ta-ō tūi  
 during I thy service am doing, and thy order to obey have-gone, yet thou  
 ā-rē kōna-din auggā chhāgalēr chhā-ō ār dōsta ēyārēr-ga-rē lai khāitām  
 ā-rē kōnō-din auggā sāgōlēr sā-ō ār dōstō yārēr-gō-rē lōi khāitām  
 me-to any-day a-single goat's kid-even my friends acquaintances taking to-eat  
 dēo-na; ābār tōyār yēi hōlā khānki-agala-rē lai tōyār māl mātā khāi  
 dēo-nō; ābār tōār zēi hōlā khānki-gōlō-rē lōi tōār māl mātā khāi  
 thou-gavest-not, while thy what son harlots taking thy wealth property having-eaten  
 hālāichhē, hētē āitē-āitē hēmnē hētār lāi ēk mējbāni dilā.' Hēsūm  
 hālāisē, hētē āitē-āitē hēmnē hētār lāi ēk mēzbāni dilā.' Hēsūm  
 has-wasted, he coming-coming then his for-the-sake a feast thou-gavest' Then  
 hētār bāphē hētā-rē ka'il, 'ērē hut, tui hamānē ār kāchhē āchhat, ār ār  
 hētār bāfē hētā-rē kō'ul, 'ērē hut, tui hōmānē ār kāsē āsōt, ār ār  
 his father him-to said, 'O son, thou always my near art, and my  
 yā āchhē byāk tōr. Ār yan tōr ēi bhāi mari gēchhil, hiri jētā  
 zā āsē byāk tōr. Ār zōn tōr ēi bhāi mōri gēsīl, hiri zētā  
 what is all thine. And when thy this brother having-died went, again living  
 'aī āichhē; ār ājhi gēchhil, hiri hāichhi, hiyāllāi āmrā  
 'ōi āisē; ār āzi gēsīl, hiri hāisē, hiyāllāi āmrā  
 having-become has-come; and lost went, again I-have-found, for-this-reason we  
 hagalē khusi 'aī rang-tāmsā karan chāi.'  
 hōgōlē khūshi 'ōi rōng-tāmsā kōrōn sār.'  
 all happy becoming merriment to-make is-proper.'

[No. 70.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(HATIĀ, NOAKHALI DISTRICT)

সেন কালে সাধু আমিব্ বে সাধু দক্ষীন্ ফাডে ষায ।  
 দক্ষীন্ ফাডে যাইয়ারে আমিব্ সাধু ডাইনে বাসে চায় ॥  
 সেন খানে ভেল্‌বা দেবীর ফুলের বাগান্ রে ফায ।  
 ফুলের বাগানে যাইয়া সাধু আমিব্ চারি দিগেরে চায় ॥  
 ফুল্ বাগানে যাইয়া বে সাধু ভরমন্ড করিল ।  
 সেই খানে এক ঘর রে সাধু আমিব্ দেখিবারে ফাইল ॥  
 সেই ঘর দেখি রে সাধু অতি খুসী হইল ।  
 সেই ঘর মধ্যে রে আমিব্ সাধু তখন্ সামাইল ॥  
 ঘরেতে সামাই রে আমিব্ কোন্ কাম্ করিল ।  
 সোনার ফালঙ্গে রে আমিব্ উড়িয়া বসিল ॥  
 বিছানার বালিস্ ধরি রে আমির লাডি চাডি চায় ।  
 মাণিক্যের হার রে ভেলবার দেখিবারে ফায ॥  
 সেই হার লইয়া রে সাধু হাতে তুলি চায় ।  
 হাতে তে লইয়া রে হার সাধু বুকতে লাগায় ॥

The first word in the above is properly হেন, which is misspelt সেন. In singing, the common folk of Noakhali endeavour to pronounce an initial প *pa*, and the result is *p̄ha* (*fā*), instead of the হ *ha* which we meet in prose

[No. 70.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BAŅGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(HATIĀ, NOAKHALI DISTRICT.)

[ In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte* *S* is pronounced hard as in *this*, *sin*, and not like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil* The letter *o* (without any diacritical mark) represents the short sound of the *ō* in *home* It is the first *o* in *promote* and is the *o* in the French word *voire* as compared with *vôtre* It should be carefully distinguished from the *ō* of *hot*

Other consonants and vowels are pronounced as in the authorized Government system ]

- (1) Sēna-kālē Sādhu Āmir rē, Sādhu dakshin phārē yāya,  
*Hēnō-kālē Shādhu Āmir rē, Shādhu dōkkhun fārē zāy,*  
 At-that-time Sādhu Āmir, O, Sādhu the-southern bank goes,  
 Dakshin phārē yāiārē Āmir Sādhu dāinē bāmē chāya.  
*Dōkkhun fārē zāiārē Āmir Shādhu dāinē bāmē tsāy.*  
 The southern bank going, Āmir Sādhu right left looks.
- (2) Sēna-khānē Bhēlbā Dēbir phulēr-bāgān rē phāya,  
*Hēnō-khānē Bhēlbā Dēbir fulēr-bāgān rē fāy,*  
 There Bhēlbā Dēvi's flower-garden, O he-finds,  
 Phulēr bāgānē yāiyā Sādhu Āmir chāri dikē-rē chāya.  
*Fulēr-bāgānē zāiyā Shādhu Āmir tsāri dikē-rē tsāy.*  
 The-flower-garden going Sādhu Āmir the-four directions to looks.
- (3) Phul bāgānē yāiyārē Sādhu bharmanya karila,  
*Ful-bāgānē zaiārē Shādhu bhōrmōnyō kōrlō,*  
 The-flower-garden going Sādhu walking-about did,  
 Sēi-khānē ēk ghar, rē, Sādhu Āmir dēkhibārē pāila.  
*Hēi-khānē ēk ghōr, rē, Sādhu Āmir dēkhibārē pāilō.*  
 There a house, O, Sādhu Āmir to-see got.
- (4) Sēi ghar dēkhi, rē, Sādhu ati khusi haila,  
*Hēi ghōr dēkhi, rē, Shādhu ōti khushē 'ōlō,*  
 That house seen, O, Sādhu much pleased became,  
 Sēi ghar madhyē, rē, Āmir Sādhu takhan sāmāila.  
*Hēi ghōr mōdhyē, rē, Āmir Shādhu tōkhōn shāmāilō.*  
 That house in, O, Āmir Sādhu then entered.
- (5) Gharētē sāmāi, rē, Āmir kōn kām karila,  
*Ghōrētē shāmāi, rē, Āmir kōn kām kōrlō,*  
 In-the-house entering, O, Āmir what act did,  
 Sonār phālangē, rē, Āmir udiā basila  
*Shonār hālōngē, rē, Āmir ūdiā bōshilō.*  
 Of-gold on-a bed, O, Āmir rising sat
- (6) Bichhānār bālis dhari, rē, Āmir lāri-chāri chāya.  
*Bisānār bālish dhōri, rē, Āmir lāri-tsāri tsāy.*  
 Of-the-bedding the-pillows taking, O, Āmir searching looks.



Manikyēr	hār,	rō,	Bhelbār	dēkhibarāē	phāy.		
<i>Mānikyēr</i>	<i>hār,</i>	<i>rō,</i>	<i>Bhēlbār</i>	<i>dēkhibārē</i>	<i>fāy.</i>		
Of-gems	a-necklace,	O,	of-Bhelbā	to see	he-gets		
(7) Sēi	hār	laiyā,	rō,	Sādhu	hātē	tuli	chāya,
<i>Hēi</i>	<i>hār</i>	<i>lōiā,</i>	<i>rō,</i>	<i>Shādhu</i>	<i>hātē</i>	<i>tuli</i>	<i>tsāy,</i>
That	necklace	taking,	O,	sādhu	in-hand	lifting	looks,
Hātētō	laiyā,	rō,	hār	Sādhu	bukētē	lāgāya.	
<i>Hātētō</i>	<i>lōiā,</i>	<i>rō,</i>	<i>hār</i>	<i>Shādhu</i>	<i>būkētē</i>	<i>lāgāy.</i>	
In-hand	taking,	O,	the necklace,	Sādhu	to his breast	applies	

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### FREE TRANSLATION OF THE FOREGOING.

1. At that time Sādhu Amīr went to the southern bank, and going there Sādhu Amīr began to look towards right and left.

2. There he found Bhēlbā Dēhī's flower-garden, and going into it Sādhu Amīr began to look on all sides

3. Going into the flower-garden Sādhu had a walk, and there the Sādhu Amīr found a house.

4. Seeing the house Sādhu was exceedingly pleased and Amīr Sādhu entered into the house.

5. Entering into the house what Amīr did was that he got up and sat on the golden bedstead.

6. He moved the pillows on the bed and searched, and found Bhēlbā's necklace of gems.

7. He took it up on his hand, and looked at it and laid it to his heart.

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The next specimen, which is a translation of the Parable of the Prodigal Son, comes from Chhāgālnāiyā thānā in the extreme east of the Noakhali District, close to the borders of Chittagong. The dialect closely resembles that of Hatā. The following special forms may be noted.

The plural is everywhere made by adding *ga*. Thus, *hōlār-ga-rē*, to children. The word for 'he' is *hētē*. Amongst special verbal forms we may note *āchhat*, thou art, *marīyēr*, I am dying; *karīyēr*, I do; *kamu*, I will say; *khāitān*, to eat, *lāng-ga*, thou didst begin.

[No. 71.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANĀGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHHĀGĀLNĀIYĀ, NOAKHALI DISTRICT)

এক জনের দুই হোলা আছিল। ছোডগায় হেতার বাফেরে কৈলো, বায়াজি, ঔঁর ভাগে যে গাইন্ হৈছে, হে গাইন্ ঔঁরে দেঅ। হেইমতে হেতাব্ যা আছিল্ ব্যাযাগ্ হেতাব্ হোলাগরে ভাগ্ করি দিল্। ক দিন হরে ছোড হোলায় নিজ ভাগেব্ ব্যাযাগ্ গাইন্ লই দূঁরে এক মুল্লুকে গেল গৈ, যাই বাউল্লামি করি ব্যাযাগ্ উডাইল্। যঅন্ ব্যাযাগ্ গাইন্ উডাইল্, তঅন্ হেই মুল্লুকে বড রাড্ ঐল্। রাড্ ঐ বেফিকিরে ফৈল্ল। তার হরে হেতে হেই দেশের ইগ্গা মাইন্সেব্ লগে অঅন্তর ঐল্: তার হেতে হেতার ছয়রে চরাইবাল্লাই হাঁত্ৰে হাডাইল্। ছয়রে যে কুঁডা খাইত হেতেও হাইলে খুসী ঐ হেগুন্ খাইত: মগর তাও তারে কেঅ দিতনা। যঅন হেতার বুদ্ধি ফেডে হডিল্, তঅন্ হেতে মনে মনে কইল্, ঔঁর বায়ার চাঅব্ বাঅরেরা কত ভালা ভালা চিজ্ অগল হেলাই ছেলাই খাইছে, আর অন্ ঔঁই ইযানে ভোগে মরিয়েব্। ঔঁই ঔঁর বাফের কাছে যামু, যাই কমু, বাযাজি, ঔঁই তৌবার কাছে ও খোদাব্ কাছে গুণা কৈচ্ছি। ঔঁই তৌযাব্ ছতেব্ লাইক্ ন। তৌযাব্ একজন্ গোলামেব্ মত ঔঁরে রাঅ। তার হরে হেতে হেতার বাবার কাছে গেল্। হেতাব্ বাফে হেতারে দূঁরৈতুন্ দেইল্, দেই, দৌডি যাই হেতারে বাস্না করি, গলা ধরি চূমা দিল্। হোলায় হেতাব্ বাফেরে কৈল, বাযাজি, ঔঁই খোদাব্ কাছেও গুণা কৈচ্ছি তৌয়াব্ কাছেও গুণা কৈচ্ছি, ঔঁই তৌয়াব্ ছতেব্ লাইক্ নঅ। হোলাব্ বাফে চাঅরেরগরে বোলাই কৈল্ এতারে ভালা কাবড আনি হিঁদাও, এউক্গা আঙ্গডি আতে লাগাও, আব্ জুতা হাঁত্ দেয়াও। তাব্ ফব্ আইয় খাই দাই খুসী করি। হোলা, মরি আবাব জিইছে, হেতারে আরাই ছিলাম আবাব হাইছি। তারা খুসী কৈন্ত লাগিল ॥

হেতাব্ বড় হোলা হাঁত্ৰে আছিল, যঅন্ হেতে বাডীব্দিগে আউ গ্যাইল, তঅন্ হেতে নাচন্ গাঅন ছনি চায়ররগরে বোলাই জিঃজ্জাইল্ যে বাডীত্ এ গাইন্ কি স্কক ঐছে। হেতে কৈল, জি, আম্ন্ব ভাই বাডীত্ আইছে; হেতে আরামে আইযনে আম্ন্ব বাফে হক্কলেরে খাবায। হেতে গোস্বা অই বাডীত্ গেল্না: হেতাব্ বাপ বাইরে আইল্। বাইরে আই, হেতারে বুজাইত লাগিল্। হেতে হেতার বাফেবে কইল্ এত বচ্ছর ধরি ঔঁই তৌয়াব্ খেজ্মত্ করিয়েব্, আর মোডেও তৌয়াব্ কথার বাযারা অই ন, তঅ ঔঁব্ দোস্তগরে লই ইগ্গা ছাগলেব্ ছা খাইতাম বুলিও দেও ন। আর যেই হোলা তৌয়াব্ ব্যাযাগ্ ডুবাইছে হেতে ন আইতে ন আইতে খাবাইতা লাইগ্ জ। বাফে কৈল, জাছ, তুই হমানে ঔঁব্ লগে আছত, আর ঔঁব্ যা আছে ব্যাযাগ্ তোব্। তোর ভাই মরি আবাব বাঁচি আইচে, আরাই ছিলাম, আবাব হাইছি, অঅন্ ঔঁগ খুসী অওনই কতা ॥

[No. 71.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BAŅGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHHĀGĀLNĀIYĀ, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hôte*. *S* is pronounced hard as in *this*, *sin*, and not like the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *s* in *pleasure*.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *ō* as the *o* in *hot*, and *oi* as in *oil*. The letter *o* (without any diacritical mark) represents the short sound of the *o* in *home*. It is the first *o* in *promote*, and is the *o* in the French word *voûte* as compared with *vôtre*. It should be carefully distinguished from the *o* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ek	janēr	dui	hōlā	āchhil.	Chhōdagāy	hētār	bāphē-rē	ka'ilō,
Ēk	zōnēr	dūi	hōlā	āsīl.	Sūdōgāy	hētār	bāfē-rē	kō'ilō,
One	person's	two	sons	were	The-younger	his	father to	said,
'bāyā-ji,	ār	bhāgē	jē	gāin	haichchhē,	hēgāin	ārō	dēa'
'bāāzi,	ār	b'āgē	zē	gāin	hoissē,	hēgāin	ārē	dāō.'
'father,	my	in share	what	all	becomes,	that-all	me-to	give'
							Accordingly	his
								what
achhil	byāyāg	hētār	hōlār-ga-rē	bhāg	kari dil.	Kadın	harē	chhōda
āsīl	bēāg	hēār	hōlār-gō-rē	b'āg	kōri dil.	Kōdın	hōrē	sūdō
was	all	his	sons-to	division	making he-gave	Some-days	after	the-younger
								son
nij-bhāgēr	byāyāg	gāin	lai	durai	ēk	mullukē	gēl-gai,	yāi
mz-bhāgēr	bēāg	gāin	lōi	dūroi	ēk	mūllūkhē	gēl-go,	zāi
of-his-own-share	entire	all	taking	far	a	country-in	went away,	going
							debauchery	doing
byāyāg	urāil.	Ya'an	byāyag-gāin	urāil,	ta'an	hēi-mullukē	bara	rād
bēāg	urāil.	Zō'ōn	b'āg-gāin	urāil,	tō'ōn	hēi-mūllūkhē	bōrō	rād
entire	he-wasted	When	all	he-lost,	thou	in-that-country	a-great	famino
							became	
Rād	'ai	bēphukirē	pha'illa.	Tār-harē	hētē	hēi	dēsēr	iggā
Rād	'oi	bēfikirē	foillō.	Tār-hōrē	hētē	hēi	dēshēr	iggā
Famine	becoming	in-distress	he-fell	Thereafter	he	that	of-country	a
							of-man	near
aattar	'ail:	tā-rē	hētē	hētār	huyarē-rē	charāibāllāi	hāt-rē	hādāil.
ōttōr	'oil:	tā-rē	hētē	hētār	hūōrē-rē	sōrāibāllāi	hāt-rē	hādāil.
together	became	him	he	his	swine	for-feeding	the-field-to	sent
Huyarē	yē	kūrā	khāita	hētē-ō	hāilē	khusi	'ai	hēgun
Hūōrē	zē	hūrā	khāitō	hētē-ō	hāilē	khūshī	'oi	hēgūn
The-swine	what	hushs	used-to-eat	he-also	getting	happy	being	them
							used-to-eat.	But
tā-ō	tā-rē	kēa	dita-nā.	Ya'an	hētār	būddhi	phēdē	haril,
tā-ō	tā-rē	kēō	dītō-nā.	Zō'ōn	hētār	būddhi	fēdē	hōril,
that-even	him-to	any-one	used-to-give-not	When	his	wisdom	in-his-belly	fell,
							then	he
manē-manē	ka'il,	'ār	bāyār	chā'ar	ba'arērā	kata	bhālā-bhālā	chij-agal
mōnē-mōnē	kō'il,	'ār	bāār	sāōr	bāōrērā	kōtō	bhālā-bhālā	siz-ōgōl
in-his-mind	said,	'my	father's	servants	etcetera	how-much	good-good	things
hēlai-chhēlāi	khāichhē,	ār	an	āi	īyānē	bhōgē	marēr,	āi
hēlār-sēlār	khāisē,	ār	ōn	āi	īānē	bhōgē	mōrēr,	āi
throwing-away	eat,	but	now	I	here	of-hunger	die,	I
							my	father's

kāchhē	yāmu,	yāi	kamu,	“bāyā-ji,	āi	tōyār	kāchhē	ō	Khōdār	kāchhē
kāsē	zāmū,	zār	kōmū,	“bāāzi,	āi	tōār	kāsē	ō	Khōdār	kāsē
near	will-go,	going	I-will say,	“father,	I	thy	near	and	God's	near
gunā	kaichchhi,	āi	tōyār	hutēr	lāik	na,	tōyār	ēkjan	gōlāmēr-mata	ārē
gūnā	kōissi,	āi	tōār	hūtēr	lāik	nō,	tō-ār	ēkzōn	gōlāmēr-mōtō	ārē
sin	have-done,	I	thy	of-son	fit	am-not,	thy	one-man	slave-like	me
raya”	Tār-harē	hētē	hētār	bāyār	kachhē	gēl;	hētār	bāphē	hētā-rē	duraityun
ra'ō.”	Tār-hōrē	hētē	hētār	bāār	kāsē	gēl,	hētār	bāfē	hētā-rē	dūrōittūn
keep”	Thereon	he	his	father's	near	went,	his	father	him	from-distance
dē'il,	dē'i,	dauri	yāi,	hētā-rē	bāsnā	kari,	galā dhari,	chumā	dil.	
dē'il,	dē'i,	dauri	zār,	hētā-rē	bāshnā	kōri,	gōlā dhōri,	sūmā	dil.	
saw,	seeing,	running	going,	him-to	love	making,	neck seizing,	kiss	gave	
Hōlāy	hētār	bāphē-rē	ka'il,	‘bāyā-ji,	āi	Khodār	kāchhē-ō	gunā	kaichchhi,	
Hōlāy	hētār	bāfē-rē	kō'il,	‘bāāzi,	āi	Khōdār	kāsē-ō	gūnā	kōissi,	
The son	his	father-to	said,	‘father,	I	God's	near both	sin	have done,	
tōār	kāchhē-ō	gunā	kaichchhi,	āi	tōyār	hutēr	lāik	na'	Hōlār	bāphē
tōār	kāsē-ō	gūnā	kōissi,	āi	tōār	hūtēr	lāik	nō.'	Hōlār	bāfē
thy	near-also	sin	have-done,	I	thy	son-of	fit	am-not.'	The-son's	father
chā'arēr-ga-rē	bolāi	ka'il,	‘ētā-rē	bhālā	kābar	āni	hīd'āō,	ēukgā	āngdī	
chāōrēr-gō-rē	bōlāi	kō'il,	‘ētā-rē	bhālā	kābōr	āni	hīdāō,	ēukgā	āngdē	
servants-to	calling	said,	‘this-person-to	good	clothes	bringing	put-on,	a	ring	
'ātē	lāgāō,	ār	jutā	hāt	dēyāō;	tār-har	āya	khāi-dāi	khusi	kari.
'ātē	lāgāō,	ār	zutā	hāt	dēāō;	tār-hōr	āryō	khāi-dāi	khūshi	kōri.
band-on	apply,	and	shoes	feet-on	give;	thereafter	coming	eating-etcetera	happiness	let-us-make
marī	ābār	juichhē;	hētā-rē	'ārāichhulām,	ābār	hāichhi.'	Tārā	khusi		
mōri	ābār	zūse;	hētā-rē	'ārāislām,	ābār	hāise.'	Tārā	khūshi		
dying	again	has lived,	him	I-lost,	again	I-have-found'	They	happiness		
kāitta	lāgil.									
kōittō	lāgil.									
to make	began									

Hētār bara hōlā hāt-rē āchhul, ya'an hētē bārīr digē āu-gyāil,

Hētār bōrō hōlā hāt-rē āsul, zō'ōn hētē bārīr digē āu-ggāil,

His big son field-to was, when he of-the house towards came,

ta'an hētē nāchan gā'an huni, chāyārar-ga-rē bolāi jingjūail yē, 'bārīt

tō'ōn hētē nāchōn gāōn hūni, sā'ōrōr-gō-rē bolār zinggāil zē, 'bārīt

then he dancing singing hearing, servants calling asked that, 'in-house

ēgān ki suru 'aichhē?' Hētē ka'il, 'ji, āmnār bhāi bārīt āichhē,

ēgān ki shūrū 'ōise?' Hētē kō'il, 'zi, āmnār bhāi bārīt āise,

this-all what beginning is? He said, 'Sir, Your-Honour's brother in-house has come;

hētē ārāmē āyanē āmnār bāphē hakkalē-rē khābāy' Hētē gosvā 'āi

hētē ārāmē āyōnē āmnār bāfē hōkkōlē-rē khābāy' Hētē gōshshā 'ōi

the safely on-coming Your-Honour's father all to gives-food' He angry becoming

bārīt gēl-nā, hētār bāph bā'irē āil Bā'irē āi, hētā-rē bujāita lāgil.

bārīt gēl-nā; hētār bāf bā'irē āil Bā'irē āi, hētā-rē buzāitō lāgil.

in-house went-not, his father outside came Outside coming, him to to-remoustrate began.

Hētē	hētār	bāphē-rē	ka'il,	'ēta	bachchhar	dhari	ā	tōyār	khejmat
<i>Hētē</i>	<i>hētār</i>	<i>bāfē-rē</i>	<i>kō'il,</i>	<i>'ētō</i>	<i>bōsōr</i>	<i>dhōri</i>	<i>āi</i>	<i>tōār</i>	<i>khēzmōt</i>
Ho	his	father-to	said,	'so-many	years	for	I	thy	service
kariyēr,	ār	mōdē-ō	tōyār	kathār	bāyārā	'ai-na,	ta-a	ār	dosta-ga-re
<i>kōriēr,</i>	<i>ār</i>	<i>mōdē-ō</i>	<i>tōār</i>	<i>kōlhār</i>	<i>bā'irā</i>	<i>'ōi-nō,</i>	<i>tō-ō</i>	<i>ār</i>	<i>dostō-gō-rē</i>
do,	and	ever	thy	words	outside	became not,	yet	my	friends
lai	iggā	chhāgalōr	chhā	khāitām	buli-ō	dēo-na.	Ar	yē	hōlā
<i>lōi</i>	<i>iggā</i>	<i>sāgōlēr</i>	<i>sā</i>	<i>khāitām</i>	<i>būli-ō</i>	<i>dāō-nō.</i>	<i>Ar</i>	<i>zē</i>	<i>hōlā</i>
taking	one	goat's	hid	to eat	eating even	thou-gavest not	But	what	son
tōyār	byāyāg	dubāichhē	hētō	na-āitē-na-āitē	khāhāitā	lāigja.'			
<i>tōār</i>	<i>bēāg</i>	<i>dubāisē</i>	<i>hetē</i>	<i>nō-āitē-nō-āitē</i>	<i>khāhāitā</i>	<i>lāigzō.'</i>			
thy	entire (wealth)	hath-sunk	he	immediately-on-coming	to give-food	thou-hast-begun'			
Bāphē	ka'il,	'Jādu,	tui	hamānō	ār	lagē āchhat,	ār	ār	yā āchhē
<i>Bāfē</i>	<i>kō'il,</i>	<i>'Zādū,</i>	<i>tui</i>	<i>hōmānē</i>	<i>ār</i>	<i>lōgē āsōt,</i>	<i>ār</i>	<i>ār</i>	<i>zā āsē</i>
The-father	said,	'Son,	thou	always	my	near	art,	and	my
byāyāg'	tōr.	Tōr	bhāi	mari	ābār	bāchi āich;	'ārāichhilām,	ābār	
<i>bēāg</i>	<i>tōr</i>	<i>Tōr</i>	<i>bhāi</i>	<i>mōri</i>	<i>ābār</i>	<i>bāsi āisē;</i>	<i>'ārāisilām,</i>	<i>ābār</i>	
entirely	thine	Thy	brother	dying	again	surviving	hath-come;	I-lost,	again
hāichhi,	a'an	ā-ga	khushi	aon-i	katā.'				
<i>hāisi,</i>	<i>ō'ōn</i>	<i>ā-gō</i>	<i>khushi</i>	<i>ōon-i</i>	<i>kōtā.'</i>				
have-found,	hence	wo	happy	being	(is a-correct-) saying.'				

The two following specimens come from the Rānganj thānā situated in the west of the District, close to Tippera. It will be seen that the dialect is still distinctly South-Eastern, and closely resembles that of Hātiā and Chhāgālnāiyā. The first specimen is the Parable of the Prodigal Son, and the other a popular song.

There are few special forms which require notice. Forms like *lāigla*, he began, and *rāikhō*, to keep, belong to Eastern Bengal. The Infinitive in *tām*, is common to the Eastern and South-Eastern dialects. It occurs here in *ka'itām*, to say. We may note forms like *hāt-rē-ttun*, from in the field, and *tā-ga-rē*, to them. *Āmnē* means 'self' and *āmnā*, 'own.' *Tān* is used for 'him.' *Rā'ichhat* means 'thou remainest.'

[No. 72.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RĀMGANJ, NOAKHALI DISTRICT)

একজনের দুই ছত্ৰ আছিল। ছোডগায় বাফেৰে কৈল্ বাউ, আঁৰ ভাগেব্ জিনিষ্ হাতি যে অয়, আঁরে দেন্। বাফে তাগরে হক্কল্ ভাগ্ করি দিল্। কগ্ দিন্ যাইতে না যাইতেই ছোড ছতে হেইতার ব্যাক্ তান্ লই বিদেশ্ চলি গেল্। হিয়ানে যাই, বায়ত্ৰামি করি হেইতাব্ ব্যাক্ তল্ হাডি হালাইল্। ব্যাক্ খচ্চ অইল্, আর হেইদেশে ভারি রাট্ লাইগল্, তৈ তে টানাটানিত্ হডিল্। হেই দেশের এক ভাল্ মাইনসেব্ কাছে যাই রৈল্। হেই ভাল্ মাইনে হেইতারে ছব্ রাইখতো বুলি হাঁত্ৰে দি হাডাইল্। ছয়রে যেই তুঁষ কুঁড়া খাইতো হিয়ারে দি হেইতে খুসি অই আম্না হেড্ ভইন্ত। ই রয়ম্ তুঁষ কুঁড়াও কেয় হেইতারে দিতনা। তারহর হেইতার বুব্ হেডে হড়ি আম্নে আম্নে কইত লাগিল্ যে, কিরে, আঁব্ বাফেব্ কত চাওব্ বাঅরে কত খায় কত হালায় ছালায়, আর আঁই হেডের জ্বালায় মরি। যাউক্ আঁই বাউরে যাই কইযে, বাউ, আঁই ধম্মেব্ কাছে আব্ আম্নার কাছে দোষ্ কইচ্চি। আঁই আম্নেব্ ছত্ৰ বুলি কইতাম্ হারিয়ে হেই রয়ম্ রইন। আঁরে আম্নেব্ চাওরেব্ মত করি রান্। ইয়ারে কই হেইতে উডি বাফেব্ কাছে আইল্। কদ্দব্ তাফাত্ খাইক্তেই বাফে হেইতারে দেই আদব্ করি দৌড্দি যাই হেইতাব্ গলা চাবি ধরি চুমা দিল্। তয়ন্ হালায় কইল্, বাউ। ধম্মের কাছে আর আম্নাব্ কাছে কতযে ফাফ্ কইচ্চি অঅন্ আব্ আম্নের ছত্ৰ বুলি কইতাম্ হারিয়েন্ মুখ নাই। বাফে হেম্নে চাওব্গরে কইল্ খুব্ ভালাতুন্ কাবড্ চোবড্ আনি হেইতারে হিন্দা; হেইতাব্ আতে এউগ্গা আংটি, হাঁয় এক্ জোড়া জোতা দে। হিয়াব্ হব্ চল্ খাই লই আযৌদ্ টাযৌদ্ করি গৈ। আঁব্ এই মরা হোলা জিই আইছে, আজাইশ্চা তান্ হাইছি। এই কই তারা আযৌদ্ টাযৌদ্ কইন্তো লাগিল্ ॥

তয়ন্ বড হোলা হাঁত্ৰেভুন্ বাডীৰ কাছে আই, গীদ্ নাট্ ছনি গাবুব্ এউগ্গারে ডাই জিজ্জাইল্, গীদ্ নাট্ কিযেব্ৰে। চাওবে কইল্ আম্নেব্ ছোড ভাই আইছে। হেইতেন্ গায় বুশলে হিরি আইবনে আম্নেব্ বায় হক্কলেৰে খাবায। হেই কথা ছনি বড হোলা চেতি আব্ বাডীত্ গেল্না। বায় আই বড হোলারে হাইন্দো লাইগলো। তঅন্ বড ছতে বাফেৰে কৈল্, এই চ্যান্ এত বচ্ছব্ আঁই আম্নেব্ লানতি কইল্যাম্, এক দিন্ অ এক্কান্ কথা হালাই ন। কিন্তু আম্নে কোন দিন্ অ এউগ্গা ছাগলেব্ বাচ্চাঅ, এইবুলি আঁরে দেন্ ন বে, আঁই আঁর আম্না আম্নী লই এক্কানা আযৌদ্ টাযৌদ্ করি। আর যেইহতে আম্নার ট্যা, হইনা ব্যাক্ লুচ্চামি করি উডাইল্, হেই হোলা আইতে আইতে আম্নে হেম্নে হেইতাব্ লাই এক্ খাবানি দি বইলেন্। বাফে হেইতারে কৈল্, এরে, তুই হমানে আঁর কাছেই রইছত্, আঁর যে আছে না আছে ব্যাক্ তোয়্। তোয়্ মরা ভাই বাঁচি আইছে, আজাইশ্চা তান্ হাইছি, অঅন্ আঁগ আযৌদ্ টাযৌদ্ করি খুসী অওনই কতা ॥

[No. 72.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RĀMGANJ, NOAKHALI DISTRICT.)

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *h* in the French word *hote*. *S* is pronounced hard as in *this*, *sun*, and not like *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *z* in *pleasure*.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *tree*, *o* as the *o* in *hot*, and *ai* as in *oil*. The letter *o* (with out any diacritical mark) represents the short sound of the *ō* in *home*. It is the first *o* in *prose* and is the *o* in the French word *otite* as compared with *otite*. It should be carefully distinguished from the *o* of *hot*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ēk	janēr	dui	hut	āchhul.	Chhōdagāya	bāphē-rē	kail,	'bāu   ār
Ēk	zōnēr	dūi	hut	āsil	Sūlōgāy	bāfē-rē	ko'il,	'bāu   ār
One	man's	two	sons	were	The younger	the-father's	and,	'father, my
bhāgēr	junish-hāti	yē	'ay,	ā-rē dōn'	Bāphē	tū-ga-rē	hakkal	bhāg kari
b'āgēr	junish-hāti	zē	'ōy,	ā-rē dōn'	Bāfē	tū-gā-rē	hōllol	b'āg lōri
of share	prop-ty	what	is,	my 'o part'	The father	'son to	all	division making
dil.	Kagdin	yāntē-nā-yāntē-	chhōda	hutē	hētār	byāktān	lāi	budēs chāl-
dil.	Kōgdin	zāntē-nā-zāntē-	sōdō	hutē	hētār	byāktān	lōi	budēs sōl-
gave	Some days	going-or-not	going even,	the younger	son	is	all 'his'	taking fore-land rest-
gel.	Ḥiyānē	yāi,	bāyatrām	kari	hētār	byāk	tal-hīri	hālāl.
gēl.	Ḥiānē	zāi,	bāōtrām	lōri	hētār	byāk	tal-hāri	hālāl.
away	There	going,	detachment	doing	his	entire	washing there-	away All
khachecha	'āil,	ār	hēi	dēshē	bhāri	rāt	lāyglā,	tai tē tānātānit haril
khōchō	'ōil,	ār	hēi	dēshē	bhāri	rāt	lāyglō,	toi tē tānātānit hōril
spent	became, and	that	country-in	great	famine	begin,	then is	in trouble fell
Ḥēi	dēsēr	ēk	bhāl	mānsēr	kāchhē	yai	rail.	Ḥēi bhāl mānē hētā-rē
Ḥēi	dēshēr	ēk	bhāl	mānshēr	kāsē	zai	rō'il	Ḥēi bhāl mānē hētā-rē
That	country's	one	respectable	man's	near	going	he remained	That respectable man him
huyar	rāktō	buli	hāt-rē	di	hādāil;	huyarē	yēi	tūsh-kūrā khāitō hiyā-rē
hūōr	rākhō	būli	hāt-rē	di	hādāil,	hūōrē	zēi	tūsh-kūrā khāitō hiyā-rē
swine	to keep	saying	field to	giving	sent,	the swine	what	husks used to eat those
di	hētō	khusi	'ai	āmnā	hēd	bha'itta;	ēi	rayam tūsh-kūrā-ō kēy-a hētā-rē
di	hētō	khūsh	'ōi	āmnā	hēd	b'ō'ittō;	ēi	rō'ōm tūsh-kūrā-ō kē-ō hētā-rē
'with	ho	happy	being	his own	belly	would-fill,	this	manner husks-even any one him to
dita-nā.	Tār-har	hētār	bujh	hēdō	hāri,	āmnē-āmnē	ka'ita	lāgil yē, 'kirē,
dītō-nā.	Tār-hōr	hētār	būz	hēdō	hōri,	āmnē-āmnē	ko'itō	lāgil zē, 'kirē,
used-to give-not	Thereafter	his	sonso	in belly	falling,	to himself	to say	he began that, 'ah,
ār	bāphēr	kata	chāōr	bāa-rē	kata	khāya	kata	hālāy-chhālāy, ār āi
ār	bāfēr	kōtō	sāōr	bāō-rē	kōtō	khāy	kōtō	hālāy-sālāy, ār āi
my	father's	how-many	servants	etcetera	how-much	eat	how much	throw-away, and I
hēdēr	jvālāy	marī;	yāuk,	āi	bāu-rē	yāi	kaiyē,	"bāu, āi dhammēr kāchhō
hēdēr	zālāy	mōri;	zāuk,	āi	bāu-rē	zāi	ko'izē,	"bāu, āi dhōmmēr kāsē
belly's	burning-by	die,	lot-go,	I	father to,	going	let-me say-that,	"father, I of-virtue near

ār āmnār kāchhē dōsh kā'ichchi; āi āmnēr hut buli ka'itām hāriyē hi-  
 ār āmnār kāsē dōsh kō'issi; āi āmnēr hut buli kō'itām hāri-zē hēi-  
 and of-Your-Honour near fault have done, I Your-Honour's son calling to-say can that-

rayam ra'i-na; ā-rē āmnēr chāōrēr mata kari rān." Iyā-rē ka'i hēitē  
 rō'ōm rō'i-uō; ā-rē āmnēr sāōrēr mōtō kōri rān." Iā-rē kō'i hēitē  
 kind remain not, me Your-Honour's servants like making keep"" This saying he

udi bāphēr kāchhē āl. Kaddur tāphāt thaiktē-i bāphē hēitā-rē dē'i ādar  
 ūdi bāfēr kāsē āl. Kōddūr tāfāt thāiktā-i bāfē hēitā-rē dē'i ādōr  
 arising father's near came Long distance remaining-even the father him seeing, pity

kari daur-dī yāi hēitār galā chābī dhari chumā dīl. Tayan hōlāy ka'il,  
 kōri daur-dī zāi hēitār gōlā sābī d'ōri sūmā dīl. Tō'ōn hōlāy kō'il,  
 doing running going his neck pressing seizing kiss gave Then the son said,

'Bāu! dhammēr kāchhē ār āmnār kāchhē kata-yē phāph ka'ichchi, a'an  
 'Bāō! dhōmmēr kāsē ār āmnār kāsē kōtō-zē fāf kō'issi ō'ōn  
 'Father, of-virtue near and of-Your Honour near how-much sin I-have done, now

ār āmnēr hut buli ka'itām hāriyēn mukh nāi.' Bāphē hēmnē chaōr-ga-rē  
 ār āmnēr hut buli kō'itām hāriyēn mukh nāi.' Bāfē hēmnē sāōr-gō-rē  
 more Your Honour's son calling to-say of-being-able the-face is-not' The father then the servants

ka'il, 'khub bhālā-tun kābar-chōbar āni hēitā-rē hind'ā, hēitār 'ātē ēuggā  
 kō'il, 'khūb bhālā-tūn kābōr-s'ōbōr āni hēitā-rē hind'ā; hēitār 'ātē ēuggā  
 said, 'very than-good clothes-etostera bringing him put-on, his hand-on a

āngti, hāy ēk jōrā jōtā dē; hiyār har chal, khāi laī āyōd-tayōd kari-gai  
 āngti, hāy ēk zōrā zōtā dē; hār hōr sōl, khār-lōi āūd-tāūd kōri-goi,  
 ring, feet a pair shoes give, of-this after come, let-us-eat rejoicing let-us-make

ār ēi marā hōlā jī āichhē, ājānyā tān hāichhi.' Ēi ka'i tārā āyōd-  
 ār ēi mōrā hōlā zī āisē; āzānyā tān hāisi' Ēi kō'i tārā āūd-  
 my this dead son living has-come; being-lost him I-have-found' This saying they re-

tāyōd ka'ittō lāgil

tāūd kō'ittō lāgil.

joining to-make began

Tayan bara hōlā hāt-rē-ttun bārīr kāchhē āi, gīd nāt huni, gābur  
 Tō'ōn bōrō hōlā hāt-rē-ttūn bārīr kāsē āi, gīd nāt hūni, gābur  
 Then the-elder son the field-in-from of-the-house near coming, songs dances hearing, servant

ēuggā-rē dā'i jujñāil, 'gīd nāt kiēr rē?' Chāōrē ka'il, 'āmnēr chhōda  
 ēuggā rē dā'i ziggāil, 'gīd nāt kiēr rē?' Sāōrē kō'il, 'āmnēr sōdō  
 one calling asked, songs dances why O?' The-servant said, 'Your-Honour's younger

bhāi āichhē, hēitēn gāy kusalē hiri āiyanē, āmnēr bāy hakkalē-rē  
 bhār āisē, hēitēn gāy kūshōlē hiri āiōnē, āmnēr bāē hōkkōlē-rē  
 brother has come, his body in-health returning on-coming, Your-Honour's father all-to

khābāy.' Hēi kathā huni bara hōlā chēti ār bārīt gēl-nā Bāy  
 khābāy' Hēi kōthā hūni bōrō hōlā sēti ār bārīt gēl-nā. Bāē  
 food-is-giving' This word hearing the-elder son being angry more in house went not The-father

āi bara hōlā-rē hāiddō lāiglo. Ta'an bara hutē bāphē-rē ka'il, 'ēi  
 āi bōrō hōlā-rē hāiddō lāiglo. Tō'ōn bōrō hutē bāfē-rē kō'il, 'ēi  
 coming the-elder son-to remonstrance began. Then the elder brother the father-to said, 'this

Bengali



chyān, ēta bachohhar ñi āmnēr lānati ka'ilyām, ēk din-a ēkkān kathā  
 syān, ētō bōssōr ñi āmnēr lānōtī kō'illām, ēk din-ō ēkkān kōthā  
 look, so-many years I Your-Honour's service made, one day-even a-single word  
 hālāi na, kintu āmnē kōna-din-a ēuggā chihāgalēr bāchchā-a ēi buli  
 hālāi nō, kintū āmnē kōnō-din-ō ēuggā sūgōlēr bāssā-ō ēi būliē  
 I-threw-away not, but Your-Honour any-day-even a-single goat's young one-even this saying  
 ñ-rē dōn nayē, ñi ñr āmnū-āmnī lai ēkkānā āñd-ñāñd kari; ñr yēi hutē  
 ñ-rē dēn nōzē, ñi ñr āmnū-āmnī lōi ēkkānā āñd-ñāñd kōri; ñr zēi hutē  
 me to gave not, that my mutual-friends taking a rejoicing-may make, and what see  
 āmnār tyā haisā byāk luechhāmi kari urāil, hēi hōlā āitē āitē āmnē  
 āmnār tyā hoisha byāk luechhāmi kōri urāil, hēi hōlā āitē-āitē āmnē  
 Your Honour's all money entirely debauchery doing wasted, that son immediately-on-coming Your-Honour  
 hēinnē hēitār lāi ēk khābāni di-ba'ilēn.' Bāphē hēitā-rē kail, 'ērē, tui  
 hēmnē hēitār lāt ēk khābāni di-bō'ilēn.' Bāfē hēitā-rē kō'il, 'ērē, tūē  
 then his for the sake a feast prepared' The-father him-to said, 'O, thou  
 hamānē ñr kāchhē-i ra'ieuhat, ñr yē āchhē-nū-āchhē byāk tōr. Tōr marā  
 hōmānē ñr kāsē-i rō'isōt, ñr zē āsē-nō-āsē byāk tōr. Tōr mōrā  
 always my rear even remainest, my what is-or is not all (is) thine Thy dead  
 bhī bāchi āichhē; ājainyā, tān hūchhi; a'an ā-ga āyōd-ñāñd kari khusī  
 bhī bāsi āisē; āzāinyā, tān hāisi; o'on ā-gō āñd-ñāñd kōri khushi  
 brother surviving hath come, being-lost, him I-have-found; now we rejoicing making happy  
 'anoī kalā.'  
 'oom kōtā'  
 being (is a correct-) saying.'

[No. 73.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RĀMGANJ, NOAKHALI DISTRICT.)

রামেব্ হস্তুর্ কেঁকৈমা, রাবনেব্ হস্তুর্ রাম্।  
 চোরের্ হস্তুর্ চাম্নি ফয়র্, কুড়িয়ার্ হস্তুব্ কাম্ ॥  
 জলের্ হস্তুর্ ফোক ফোওনা, ফানের্ হস্তুর্ চূন্।  
 বাঁসের্ হস্তুর্ বাঁসের্ ঘূন্, জোঁকের্ হস্তুর্ নূন্ ॥  
 মাডের্ হস্তুর্ ঘাস্, ঘাসের্ হস্তুর্ চাস্।  
 ফোলাফানের্ ফিনাই হস্তুর্, বুডার্ হস্তুব্ কাস্ ॥  
 গৌজা ফুতেব্ বাফ্ হস্তুর্, ভিন্ ভাতে ফব্।  
 চৈত্র মাসে কাঁখা হস্তুর্, যদি না হয্ জর্ ॥  
 গাছের্ হস্তুর্ লতা, আমের্ হস্তুব্ ফোক্।  
 হতিন্ হতিনের্ হস্তুর্, দেহের্ হস্তুর্ হোগ্ ॥  
 হাঁফের্ হস্তুর্ বেজি, ফুইরের্ হস্তুর্ হেনা।  
 হউরি ফুতের্ বোর্ হস্তুর্, বোঁয়ে ফিন্দলে তেনা ॥  
 হইরের্ হস্তুর্ বাইরা কাল্, মাছের্ হস্তুর্ জাল্।  
 আম্রকের্ হস্তুর্ উচিত কথা, দুই চউক্ লাল্ ॥  
 দুখের্ হস্তুর্ চনা আর মুখের্ হস্তুর্ বরণ।  
 ভাই বাঙ্গব হস্তুর্ অয় মাউগের বশ যে জন ॥

As in the dialect of Hatiā, an initial *ṣ pa* is pronounced *ṣ pha* (*fa*), not *ṣ ha*, in poetry

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

## BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RĀMGANJ, NOAKHALI DISTRICT)

## TRANSCRIPTION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of *har* in the French word *hère*. *s* is pronounced hard as in *that, zeal*, and not as the *sh* in *shell*, which is represented by *sh*. *Z* is somewhat softer than the *z* of *zeal*, but not so soft as the *z* in *pleasure*.

Pronounce *ā* as the *a* in *hat*, *ē* as the *e* in *met*, *o* as the *o* in *hot* and *o* as in *col*. The letter *o* (with a circumflex mark) represents the short round of the *ō* in *hour*. It is the first *o* in *promise* and is the *o* in the final word *treasure* compared with *trōre*. It should be carefully distinguished from the *ō* of *hour*.

Other consonants and vowels are pronounced as in the authorized Government system.]

Rāmēr	hattur	Kēkar-mī,	Rābanēr	hattur	Rām.	
Rāmēr	hottūr	Kēkōi-mā,	Rābōnēr	hottūr	Rām.	
Chōrēr	hattur	ohānu	phayar,	kuriyār	hattur	fām.
Sōrēr	hottūr	sānu	fo'ōr,	lūyār	hottūr	fām.
Jalēr	hattur	phōk	phōnā,	phānēr	hattur	chūn,
Zōlēr	hottūr	foh	fuōnā,	fānēr	hottūr	sūn,
Bāśēr	hattur	bāśēr	ghun,	jōkēr	hattur	nūn
Bāshēr	hottūr	bāshēr	ghūn,	zōl'ēr	hottūr	nūn.
Mādēr	hattur	ghīs,	ghāsēr	hattur	chās.	
Mādēr	hottūr	ghās,	ghāshēr	hottūr	sāsh	
Phōlāphānēr	philāi	hattur,	būrār	hattur	kas	
Fōlāfānēr	filāi	hottūr,	būyār	hottūr	lāsh.	
Gōjā	phutēr	bāph	hattur,	bhun	bhātē	phar,
Gōjā	futēr	bāf	hottūr,	bhun	bhātē	fōr,
Chaitra	māsē	kāthā	hattur,	yadi	nā	'ay jar
Sotrō	māshē	kāthū	hottūr,	zōdi	nā	'ōy zōr.
Gāchhēr	hattur	latā,	āmēr	hattur	phōk.	
Gāsēr	hottūr	lōtā,	āmēr	hottūr	fōl.	
Hatin	hatinēr	hattur,	dēhēr	hattur	hōg.	
Hōtin	hōtinēr	hottūr,	dēhēr	hottūr	hōg.	
Hāphēr	hattur	bēji,	phurēr	hattur	hēnā.	
Hāfēr	hottūr	bēzi,	furēr	hottūr	hēnā	
Hauri	phutēr	baur	hattur,	bauyē	phindlē	tēnā.
Hauri	futēr	baur	hottūr,	baue	findlē	tēnā.
Hairēr	hattur	bāirā	kāl,	māchhēr	hattur	jāl
Hāirēr	hottūr	bāirā	kāl,	māsēr	hottūr	zāl.
Āmmakēr	hattur	uchit	kathā,	dui	chauk	lāl.
Āmmōkēr	hottūr	usit	lōthā,	dui	sauk	lāl.

Dudhēr	hattur	chanā	ār	mukhēr	hattur	baran.	
<i>Dudhēr</i>	<i>hottūr</i>	<i>sōnā,</i>	<i>ār</i>	<i>mūkhēr</i>	<i>hottūr</i>	<i>bōrōn.</i>	
Bhāi	bāndhav	hattur	'ay,	māuger	baś	yē	jan.
<i>Bhāi</i>	<i>bāndhōb</i>	<i>hottūr</i>	<i>'ōy,</i>	<i>māūgēr</i>	<i>bōsh</i>	<i>zē</i>	<i>sōn</i>

- 
- (1) Mother Kaikēyī was the enemy of Rāma, while Rāma was the enemy of Rāvaṇa  
A moonlit night is the enemy of the thief, while work is the enemy of the idle.
- (2) Worms and duckweeds are the enemies of water, while lime is the enemy of betel leaves.  
Weevils are the enemies of bamboos, while salt is the enemy of the leech.
- (3) Grass is the enemy of the field, while cultivation is the enemy of the grass.  
Enlarged spleen is the enemy of the children, while cough is the enemy of the old.
- (4) A father is the enemy of the rude and obstinate son, and those who live in separate mess are enemies of each other  
A quilt is an enemy in the month of Chaitra, unless one has got fever.
- (5) Creepers are enemies of trees, while worms are the enemies of mangoes.  
Co-wives are enemies of each other, while sorrow is the enemy of the body.
- (6) Weasels are enemies of snakes, while duckweeds are the enemies of tanks.  
A mother-in-law is the enemy of the daughter-in-law (son's wife) when the former makes the latter wear rags.
- (7) The rainy season is the enemy of the beggar, while a net is the enemy of fish.  
A word in season is the enemy of the fools, and makes his eyes red with anger
- (8) Cows' urine is the enemy of milk, while a pimple is the enemy of the face.  
Brothers and friends are enemies when one is very much attached to his wife




































## CHĀKMĀ SUB-DIALECT.


Over the greater part of the Chittagong Hill Tracts, South-Eastern Bengali is used as a kind of *Lingua Franca*, in addition to the many Tibeto-Burman languages current in that area. Among the wilder tribes, to the east even this means of inter-communication is absent, and a case is on record in which a woman of the Khamī Tribe once gave evidence in her own language, knowing no other. This was interpreted into Mrū, which was again interpreted into Maghī, which was finally interpreted into South Eastern Bengali, from which version, the Magistrate translated the evidence into English.

In the central portion of the Chittagong Hill Tracts, in the Chākmā Chief's Circle, situated in the country round the Karnaphuli River, a broken dialect of Bengali, peculiar to the locality, and of a very curious character, is spoken. It is called Chākmā, and is based on South-Eastern Bengali, but has undergone so much transformation that it is almost worthy of the dignity of being classed as a separate language. It is written in an alphabet which, allowing for its cursive form, is almost identical with the Khmēr character, which was formerly in use in Cambodia, Laos, Annam, Siam, and, at least, the southern parts of Burma. This Khmēr alphabet is, in its turn, the same as that which was current in the south of India in the sixth and seventh centuries. The Burmese character is derived from it, but is much more corrupted than the Chākmā. The resemblance between Chākmā and Khmēr does not, however, extend to the typical peculiarity of the former that the inherent vowel of the consonants is *ā*, not *a*, though even in this, there are noteworthy points of resemblance. The Khmēr sign for *ja* has not the hook on the right hand side possessed by the Chākmā *jā*. This hook represents the *ā*. Similarly the hooks on the side of the Chākmā *tā*, *thā*, and *rā*, are all relics of the old sign for *ā*. Chākmā is spoken by about 20,000 people.
































The following account of the Chākmā alphabet is based on information provided by Dewan Kristo Chandra, a gentleman of Chākmā nationality, and forwarded to me by Mr. J. A. Cave-Browne, Assistant Commissioner, Chittagong Hill Tracts.


The Chākmā alphabet is as follows.—


















				
<i>kâ</i>	<i>khâ</i>	<i>gâ</i>	<i>ghâ</i>	<i>nâ</i>
				
<i>châ (sâ)</i>	<i>chhâ</i>	<i>jâ</i>	<i>jhâ</i>	<i>ñâ</i>
				
<i>ta</i>	<i>thâ</i>	<i>dâ</i>	<i>dhâ</i>	<i>ñâ</i>
				
<i>t̃â</i>	<i>th̃â</i>	<i>d̃â</i>	<i>dh̃â</i>	<i>ñâ</i>
				
<i>p̃â</i>	<i>ph̃â</i>	<i>b̃â</i>	<i>bh̃â</i>	<i>m̃â</i>
				
<i>yâ</i>	<i>râ</i>	<i>l̃â</i>	<i>wâ</i>	<i>shâ</i>
				
<i>h̃â</i>	<i>h̃l̃â</i>	<i>ā</i>		






The most important point to notice in this alphabet is that the vowel inherent in each consonant is, not *a* as in other Indian languages, but *ā*. Note also that  the initial form (there is, of course, no non-initial form) of *ā* is treated as a consonant, much as the letter *alif* is treated as a consonant in Arabic.


For purposes of comparison, I here give the usual Burmese forms of the consonants:—










	<i>la,</i>		<i>lha,</i>		<i>ga,</i>		<i>gha,</i>		<i>n,</i>
	<i>cha,</i>		<i>chha,</i>		<i>ja,</i>		<i>jha,</i>		<i>ña,</i>
	<i>ta,</i>		<i>tha,</i>		<i>da,</i>		<i>dha,</i>		<i>na,</i>
	<i>ta,</i>		<i>tha,</i>		<i>da,</i>		<i>dha,</i>		<i>na,</i>
	<i>pa,</i>		<i>pha,</i>		<i>ba,</i>		<i>bha,</i>		<i>ma,</i>
	<i>ya,</i>		<i>ra,</i>		<i>la,</i>		<i>wa,</i>		
	<i>sa,</i>		<i>ha</i>						



As regards vowels, except  *ā*, none of them have any proper initial forms. The following are their non-initial forms. In a parallel column I give the usual Burmese forms for the sake of comparison.—

Chākma forms		Burmese forms	
	Over the consonant . . . . .	None	<i>a</i>
	No sign . . . . .		<i>ā</i>
	Over the consonant . . . . .		<i>i</i>
	Ditto . . . . .		<i>i</i>
	Under the consonant . . . . .		<i>e</i>
	Ditto . . . . .		<i>e</i>
	Before the consonant . . . . .		<i>ē</i>
	Over the consonant . . . . .		(as pr es)
	On each side of the consonant . . . . .		<i>o</i>
	Ditto . . . . .		<i>o</i>

When a consonant has no vowel the sign *-* is put over the consonant, equivalent to the Burmese  and the Bengali . Thus, Chākma , Burmese , and Bengali , all represent the letter *k̄*, without any vowel.

We thus get the following examples of the way in which non-initial vowels are attached to the letter  *k̄ā*.—

 *k̄ā,*  *ka,*  *ki,*  *k̄i,*  *ku,*  *k̄u,*  *k̄ē,*  *k̄ai,*  *k̄ō,*

 *kau*  *k̄.*





The Verb Substantive is conjugated as follows :—

Present.		Past.	
Sing. and plur.		Sing.	Plur.
1.	<i>āgi</i> , I am, we are.	<i>ēlūn</i> , I was,	<i>ēlan</i> , we were.
2.	<i>āgas</i> , or <i>nē</i> , thou art, you are.	<i>ēlē</i> , thou wast,	<i>ēlā</i> , you were.
3.	<i>agē</i> , or <i>nē</i> , he is, they are.	<i>ēl</i> , he was ;	<i>ēlāk</i> , they were.

The conjugation of the Finite Verb closely resembles that of Chittagong. The principal exception is that the first person ends in *ūn* or *ān*. Other detail will be found in the list of standard words appended. The Conjunctive Participle ends in *mai*, as in *jēmai*, having gone.

A brief Ohākṁā Vocabulary, under the name of *Doing-nūk*, is given by Phayre on p 712 of Vol. X, Pt I, 1841, of the Journal of the Asiatic Society of Bengal.



## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG HILL TRACTS.)

CHĀKMĀ SUB-DIALECT.

## SPECIMEN I.

THE PARABLE OF THE PRODIGAL SON.

৬০০০ ১৩৩৩৩৩ ৩৩ ৩৩ ৩৩৩৩ ৩৩৩৩৩

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[No. 74.]

## INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BAṄGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG HILL TRACTS)

CHĀKMĀ SUB-DIALECT.

## SPECIMEN I.

THE PARABLE OF THE PRODIGAL SON.

Ēk <i>One</i>	jana-tūn <i>man-from</i>	dibā <i>two</i>	pwā <i>sons</i>	ēl. <i>were.</i>	Chikan <i>The-younger</i>		
pwāwai <i>son</i>	tā <i>his</i>	bāba-rē <i>father-to</i>	kala, <i>said,</i>	'bābā, <i>'Father,</i>	shampatti <i>property</i>		
mar <i>my</i>	bhāgē <i>m-share</i>	jē <i>which</i>	parē, <i>falls,</i>	ma-rē <i>me-to</i>	dē. <i>gve.'</i>		
Tār <i>His</i>	bābē <i>father</i>	tār <i>his</i>	jē <i>what</i>	ēl <i>was</i>	bhāg <i>share</i>	dila. <i>gave.</i>	
5 Bēs <i>Many</i>	din <i>days</i>	na <i>not</i>	gēl, <i>went,</i>	tē <i>he</i>	tā <i>his</i>	bhāgat <i>m-share</i>	jē <i>what</i>
pēyē <i>he-got</i>	abākkāni <i>all</i>	ēgattar <i>together</i>	gari, <i>having-made,</i>	dūr <i>far</i>			
ēk <i>one</i>	dēshat <i>m-country</i>	gēl. <i>went</i>	Shidū <i>There</i>	jēnai <i>having-gone</i>			
lūchchwāmi <i>debauchery</i>	kari <i>doing</i>	abākkāni <i>all</i>	hārēla. <i>he-lost.</i>				

১০০. ওত তনু ননী. নৱজ সো. বোবোবতস

১০ তত্বত্বত্ব. জাঠ জত. ফস । ১০০. বোবননন

১০০ তনু নপয় - সান বো ন ক. যস ত জসন,

১০০ সীদনত. বোবননন. তত্বত্বত্বত্ব, ক

১০০. ১০০ তনু জাঠ জত প্ৰজাত. ১০০

১০০ তনু ১০০. ১০০. জাঠ জাঠনননন

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	Tē <i>He</i>	abākkāni <i>all</i>	hārēnai, <i>having-lost,</i>	shē <i>that</i>	dēshat <i>country-in</i>	
10	bār-dānar <i>very-great</i>	bhādarāt <i>famine</i>	hal <i>became.</i>	Tē <i>He</i>	shēlakkē <i>then</i>	
	tār <i>his</i>	kiōhchū <i>anything</i>	nēi-dēyān, <i>not-remaining,</i>	manat <i>in-mind</i>	tūlla. <i>felt.</i>	
	Tē <i>He</i>	shidūgār <i>of-that-place</i>	ēk-jan <i>one-person</i>	bar-mānshyār <i>big-man-of</i>	kai <i>near</i>	
	gēl. <i>went</i>	Tē <i>He</i>	tārē <i>him</i>	shūgar <i>swine</i>	charēda <i>to-feed</i>	tār <i>his</i>
	bhūyat <i>field-in</i>	dipā-dēla <i>sent</i>	Tē <i>He</i>	shūgara-ādhār <i>swine-food</i>	tūs <i>husks</i>	
15	pēlē <i>having-got</i>	ya, ūchchwā-gari <i>even, happiness-making</i>	pēt <i>belly</i>	bhari <i>having-filled</i>	khēda, <i>would-eat,</i>	phalēshāt <i>but</i>
	kyā <i>anyone</i>	tārē <i>him-to</i>	na <i>not</i>	dilāk. <i>gave.</i>	Pichē <i>Afterwards</i>	tē <i>he</i>
	manē <i>in-mind</i>	manē <i>in-mind</i>	tārētē <i>himself-to</i>	kala, <i>said,</i>	'mar <i>'my</i>	būjhūla, <i>understood,</i>
	kata <i>how-many</i>	mēnādāri <i>salaried</i>	chāgarar <i>servants'</i>	bēida <i>much</i>	khēbār <i>of-eating</i>	
	mānshya-rē <i>(other)-men-to</i>	dibār <i>of-giving</i>	āgē, <i>is ;</i>	mūi <i>I</i>	pēt-parai <i>hunger</i>	
20	maranar, <i>am-dying.</i> Bengali	Mūi <i>I</i>	ittūn <i>here-from</i>	ma <i>my</i>	bāba <i>father</i>	idū <i>near</i>
						jēm. <i>will-go.</i> 2 v

একই . তবুও অসুখ শুধু শুধু পুঁজি

সেই পুঁজিই তবুও অসুখ শুধু শুধু পুঁজি

শুধু শুধু পুঁজিই অসুখ শুধু শুধু পুঁজি

একই পুঁজিই অসুখ শুধু শুধু পুঁজি

25 একই পুঁজিই অসুখ শুধু শুধু পুঁজি

একই পুঁজিই অসুখ শুধু শুধু পুঁজি

একই পুঁজিই অসুখ শুধু শুধু পুঁজি

পুঁজিই অসুখ শুধু শুধু পুঁজি

একই পুঁজিই অসুখ শুধু শুধু পুঁজি

30 পুঁজিই অসুখ শুধু শুধু পুঁজি

একই পুঁজিই অসুখ শুধু শুধু পুঁজি

একই পুঁজিই অসুখ শুধু শুধু পুঁজি

	Jēinai <i>Having-gone</i>	tā-rē <i>him-to</i>	kam, <i>I-will-say,</i>	“bābā, “ <i>Father,</i>	mūi <i>I</i>	Isshara <i>God</i>	
	kai-ya <i>near-also</i>	dūsgarjyān <i>sinner-am</i>	ta <i>thee</i>	kai-ya <i>near-also</i>		dūsgarjyān ; <i>sinner-am ;</i>	
	mūi <i>I</i>	tar <i>thy</i>	pwā <i>son</i>	habār <i>of-being</i>	lāk <i>worthy</i>	nay. <i>am-not.</i>	Marē <i>Me</i>
	mēnādāri <i>salared</i>	chāgar <i>servant</i>	rāgā ” ’ <i>keep ” ’</i>	Tē <i>He</i>	tār <i>his</i>	bāba <i>father</i>	shidū <i>near</i>
25	ēl <i>came.</i>	Tē <i>He</i>	bēida <i>great</i>	dūrat <i>distance-in</i>	thāktē <i>remaining</i>	tār <i>his</i>	
	bābē <i>father</i>	tārē <i>him</i>	dēla, <i>saw ;</i>	tār <i>his</i>	dayā <i>compassion</i>	hal ; <i>became ;</i>	dhābā <i>running</i>
	jēinai <i>having-gone</i>	tār <i>his</i>	pwār <i>son’s</i>	tadāt <i>neck-on</i>	bērēi <i>round</i>	dhari <i>seizing</i>	
	chūmila. <i>he-kissed.</i>	Tār <i>His</i>	pwā <i>son</i>	tā-rē <i>him-to</i>	kala, <i>said,</i>	‘bābā, ‘ <i>Father,</i>	mūi <i>I</i>
	Isshara <i>God</i>	kai-ya <i>near-also</i>	dūsgarjyān <i>sinner-am</i>	ta <i>thee</i>	kai-ya <i>near also</i>		
30	dūsgarjyān. <i>sinner-am.</i>	Mūi <i>I</i>	tar <i>thy</i>	pwā <i>son</i>	habār <i>of-being</i>	lāk <i>worthy</i>	nay.’ <i>am-not.’</i>
	Tār <i>His</i>	bāb <i>father</i>	tār <i>his</i>	chāgar-shagal-kē <i>servants-all-to</i>	kala, <i>said,</i>		
	‘kūp-gamat-tūn <i>Very-good-in-from</i> Bengali.		kābar <i>robe</i>	ān <i>bring</i>	tārē <i>him</i>	pinēi <i>having-clothed</i>	2 r 2



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35 ৬০০ মতঃ ৬০০ ৬০০ ৬০০ ৬০০ ৬০০ ৬০০ ৬০০

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	dē ; <i>give ;</i>	tār <i>his</i>	hādat <i>hand-on</i>	ēkkwā <i>a</i>	ānūdi <i>ring</i>	pinēi <i>having-put-on</i>		
	dē, <i>give,</i>	tār <i>his</i>	thēnat <i>feet-on</i>	jadā <i>shoes</i>	pinēi <i>having-put-on</i>	dē , <i>give ,</i>	hēbē, <i>now,</i>	
35	ējha, <i>come,</i>	āmī <i>(let)-us</i>	khēi <i>having-eaten et-cetera</i>	dēi <i>et-cetera</i>	ūchchwā <i>merriment</i>	garī. <i>make.</i>	Kyājadē <i>Because</i>	
	mai <i>my</i>	ēi <i>this</i>	pwā <i>son</i>	mar- <i>gyē,</i> <i>having-died-went,</i>	ābār <i>again</i>	bāchchyē ; <i>survived ;</i>	tārē <i>him</i>	
	hārēyang, <i>I-lost,</i>	ābār <i>again</i>	pēlūn ' <i>I-found '</i>	Tārā <i>They</i>	ūchchwā-garā <i>merriment-making</i>			
	lāgilāk. <i>began.</i>							
		Shyākkē <i>At-that-time</i>	tār <i>his</i>	dānar <i>great</i>	pwā <i>son</i>	tār <i>his</i>	bhūyat <i>field-in</i>	ēl. <i>was</i>
40	Tē <i>He</i>	bhūyat-tūn <i>field-in-from</i>	ghara <i>house</i>	kai <i>near</i>	ēmai <i>having-come</i>	nāch <i>dancing</i>	git <i>singing</i>	
	shūrna <i>heard</i>	Tē <i>He</i>	ēk-jan <i>one-person</i>	chāgar <i>servant</i>	dāki <i>having-called</i>			
	pūjār <i>asking</i>	galla, <i>made,</i>	'yāni <i>' there</i>	kī ? ' <i>what ? '</i>	Chāgar <i>Servant</i>	tā-rē <i>him-to</i>		
	kala, <i>said,</i>	' tar <i>' thy</i>	bhēi <i>brother</i>	ēssh'yē ; <i>has-come ;</i>	tar <i>thy</i>			
	bāb <i>father</i>	ēk <i>a</i>	khānā <i>feast</i>	dyē, <i>gave,</i>	kyājadē <i>because</i>	tē <i>he</i>		

45    সেই সাতই লক্ষ্যে গিয়াছে সে লক্ষ্যে । সে  
       এই নিবেদনই পূর্ণ হইবে এই সাতই লক্ষ্যে ।

      এই লক্ষ্যে সাতই লক্ষ্যে পূর্ণ হইবে এই সাতই লক্ষ্যে ।  
       সেই সাতই লক্ষ্যে পূর্ণ হইবে এই সাতই লক্ষ্যে ।  
       সেই সাতই লক্ষ্যে পূর্ণ হইবে এই সাতই লক্ষ্যে ।

50    এই লক্ষ্যে পূর্ণ হইবে এই সাতই লক্ষ্যে ।  
       সেই সাতই লক্ষ্যে পূর্ণ হইবে এই সাতই লক্ষ্যে ।  
       সেই সাতই লক্ষ্যে পূর্ণ হইবে এই সাতই লক্ষ্যে ।  
       সেই সাতই লক্ষ্যে পূর্ণ হইবে এই সাতই লক্ষ্যে ।

55    সেই সাতই লক্ষ্যে পূর্ণ হইবে এই সাতই লক্ষ্যে ।  
       সেই সাতই লক্ষ্যে পূর্ণ হইবে এই সাতই লক্ষ্যে ।

45	tāiē <i>him</i>	ārāmē <i>in-health</i>	gamari <i>in-goodness</i>	pēyē ? <i>got ?</i>	Tē <i>He</i>			
	rāg <i>(in)-anger</i>	jali, <i>burnt,</i>	ghara <i>house</i>	bhidarē <i>inside-in</i>	na <i>not</i>	gēl. <i>went.</i>		
	Shiyājadē <i>For-that-reason</i>	tār <i>his</i>	bāb <i>father</i>	ghara <i>house</i>	bhidarat-tūn <i>inside-in-from</i>	nigūlī <i>having-emerged</i>		
	ēl <i>came.</i>	Tā-rē <i>Him-to</i>	būjēi <i>entreaty</i>	kala. <i>made</i>	Tē <i>He</i>	tār <i>his</i>		
	bāba-rē <i>father-to</i>	kala, <i>said,</i>	‘ bābā, <i>‘ Father,</i>	mūi <i>I</i>	tar <i>thy</i>	chāgari <i>service</i>		
50	bhālūk-bajar-sang <i>many-years-during</i>			garanar, <i>am-downg,</i>	tar <i>thy</i>	hūkūma <i>command</i>		
	bārā <i>outside</i>	kichchū <i>anything</i>	na <i>not</i>	garang, <i>I-do,</i>	ta <i>yet</i>	tūi <i>thou</i>	ēkkwā <i>a-single</i>	
	shāgal-cha <i>goats'-young-one</i>	ma-iē <i>me-to</i>	na <i>not</i>	dyas, <i>gavest,</i>	mar <i>my</i>	shang-shamārjyā <i>friends</i>		
	lai. <i>having-taken</i>	khushi <i>joy</i>	garang <i>I-may-make</i>	Tar <i>Thy</i>	ēi <i>this</i>	pwā, <i>son,</i>	jē <i>who</i>	tar <i>thy</i>
	shampatti <i>property</i>		lūchchwāmi kari <i>debauchery having-done</i>		urēyē, <i>squandered,</i>	jē <i>when</i>	tē <i>he</i>	
55	ēl, <i>came,</i>	tār <i>him-of</i>	jadē <i>for-the-sake</i>	tūi <i>thou</i>	ēk <i>a</i>	khānā <i>feast</i>		
	dili' <i>gavest.'</i>	Tār <i>His</i>	bāb <i>father</i>	tā-rē <i>him-to</i>	kala, <i>said,</i>	‘ pūt, <i>‘ son,</i>	tūi <i>thou</i>	

নন্যে অসম্ভবতঃ . নন্যে লভ্যে ৬৯

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CHAKMA OF CHITTAGONG DISTRICT

1911

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১৯১১	১৯১১	১৯১১	১৯১১

১৯১১







১০০ নং স্মারক হইতে ১৫০ নং স্মারক পর্যন্ত

10 ১০০ নং স্মারক পর্যন্ত ।

১০০ নং স্মারক হইতে ১৫০ নং স্মারক পর্যন্ত

১০০ নং স্মারক হইতে ১৫০ নং স্মারক পর্যন্ত

১০০ নং স্মারক হইতে ১৫০ নং স্মারক পর্যন্ত

১০০ নং স্মারক হইতে ১৫০ নং স্মারক পর্যন্ত

15 ১০০ নং স্মারক হইতে ১৫০ নং স্মারক পর্যন্ত

১০০ নং স্মারক

১০০ নং স্মারক হইতে ১৫০ নং স্মারক পর্যন্ত

১০০ নং স্মারক হইতে ১৫০ নং স্মারক পর্যন্ত

১০০ নং স্মারক হইতে ১৫০ নং স্মারক পর্যন্ত

20 ১০০ নং স্মারক হইতে ১৫০ নং স্মারক পর্যন্ত

shē kāmhanat-tūn jēi ganat jhām dī pārība, tē  
*that precipice-on-from who the-river-in jump to-give will-be-able, she*

10 tārē nēk laba.  
*him as-husband will-take.*

Shē-dallyā-kari mānshshyārē kai-dibār-jadē tā  
*That-sort-downg people for-of-telling her*

bāba-rē kala. Tā bābē, 'shē-dallyā gallē, mānūs  
*father-to said. Her father, 'that-sort of-it-is-done, the-men*

marībāk,' kēnai tā-rē bēida būjēla. Tār jhiwai  
*will-die,' having-said her-to much remonstrated His daughter*

na shūnna Rājā tār jhyā-rē dāya garē kēnai  
*not heard. The-king his daughter-to love made saying (i.e. because),*

15 na pārtē. Tār jhyār pana kathā mānshyā-rē  
*not was-able (to-help-it). His daughter's vow story the-people-to*

kai-dīla.  
*told.*

Pichē nānān dēshat-tūn gābūr gābūr pwā  
*Afterwards different countries-in-from young young boys*

rājār-jhyārē pēbār jadē ēdāk lāgilāk,  
*king's-daughter of-getting for-the-sake to-come began,*

phalēshāt kāmhat-tūn jhām dī abānūn malāk  
*but the-precipice-from jump having-given all died.*

20 Kyā tārē na pēlāk.  
*Anyone her not obtained.*

৩৩৩ গুণিতক মূল্যে লক্ষ্যে উন্নতি  
 গুণিতক মূল্যে লক্ষ্যে উন্নতি  
 উন্নতি ৩৩৩ গুণিতক মূল্যে  
 উন্নতি ৩৩৩ গুণিতক মূল্যে

25 ৬৩৩ ৩৩৩ ৩৩৩ গুণিতক মূল্যে

উন্নতি ৩৩৩ গুণিতক মূল্যে

৩৩৩ গুণিতক মূল্যে

উন্নতি ৩৩৩ গুণিতক মূল্যে

উন্নতি ৩৩৩ গুণিতক মূল্যে

30 উন্নতি ৩৩৩ গুণিতক মূল্যে

উন্নতি ৩৩৩ গুণিতক মূল্যে

উন্নতি ৩৩৩ গুণিতক মূল্যে

	Ēi <i>This</i>	rakam <i>kind</i>	kari <i>having-done</i>	bēida <i>many</i>	mānūs <i>men</i>	malē <i>died.</i>		
	Rājā <i>The-king</i>	bar <i>much</i>	manat <i>mind-in</i>	dūk <i>sorrow</i>	pēla. <i>got</i>	Ki <i>What</i>	kallē <i>by-doing</i>	
	mānūs <i>men</i>	ār <i>more</i>	na <i>not</i>	marē <i>may-die,</i>	ār <i>and</i>	kannyār <i>damsel's</i>	pan <i>vow</i>	thai <i>may-stand</i>
	bhābida <i>to-consider</i>	lāgil. <i>began.</i>						
25	Ēk <i>One</i>	din <i>day</i>	shājannyā <i>at-evening</i>	Rājā <i>the-king</i>	mū-chūda-gari <i>face-melancholy-making</i>	gai <i>alone</i>		
	shinggāshanat <i>throne-on</i>	bēi <i>sitting</i>	bhābēr. <i>was-considering.</i>	Shē <i>That</i>	shalāt <i>time-at</i>	ēk <i>one</i>	jan <i>person</i>	
	gābūr <i>young</i>	pwā <i>boy</i>	Rājār <i>the-king's</i>	mūjūnē <i>presence-in</i>	ēinaī <i>having-come</i>	tē <i>he</i>	kyājadē <i>wherefore</i>	
	ēssyē <i>he-came</i>	Rājā-rē <i>the-king-to</i>	kalā. <i>said</i>	Rājā <i>The-king</i>	tārē <i>him</i>	bēida <i>very</i>	dal <i>lovely</i>	
	dēinaī <i>having-seen</i>	āmbāk <i>astonished</i>	hal. <i>became</i>	Tā-rē <i>Him-to</i>	bēida <i>much</i>	būjēla <i>he-explained</i>		
30	gharat <i>house-in</i>	phiri <i>back</i>	jēbār <i>to-go</i>	kala. <i>said.</i>	Tē <i>He</i>	tār <i>his</i>	kathā <i>words</i>	
	na <i>not</i>	shūnna. <i>heard</i>	Rājā <i>The-king</i>	pichē <i>afterwards</i>	manē <i>in-mind</i>	manē <i>in-mind</i>	bhābida <i>to-consider</i>	lāgil. <i>began.</i>
	Tār <i>His</i>	manat <i>mind-in</i>	hal, <i>it-became,</i>	jadi <i>if</i>	gābūr <i>the-young</i>	pwābwā-rē <i>boy</i>	tār <i>his</i>	jāmēi <i>son-in-law</i>

ನ ಧರ್ಮ ಪುಸ್ತಕದ ಹೊರತಾಗಿ ಇತರ ಪುಸ್ತಕಗಳನ್ನು ಓದುವುದು

• ಹಾಗೂ ಪುಸ್ತಕಗಳನ್ನು ಓದುವುದು ಇವುಗಳಲ್ಲಿಯೂ ಒಂದು

35 ಧರ್ಮ ಪುಸ್ತಕದ ಹೊರತಾಗಿ ಇತರ ಪುಸ್ತಕಗಳನ್ನು ಓದುವುದು

ಇವುಗಳಲ್ಲಿಯೂ ಒಂದು ಹಾಗೂ ಪುಸ್ತಕಗಳನ್ನು ಓದುವುದು

ಇವುಗಳಲ್ಲಿಯೂ ಒಂದು ಹಾಗೂ ಪುಸ್ತಕಗಳನ್ನು ಓದುವುದು

ಇವುಗಳಲ್ಲಿಯೂ ಒಂದು ಹಾಗೂ ಪುಸ್ತಕಗಳನ್ನು ಓದುವುದು

ಇವುಗಳಲ್ಲಿಯೂ ಒಂದು ಹಾಗೂ ಪುಸ್ತಕಗಳನ್ನು ಓದುವುದು

10 ಇವುಗಳಲ್ಲಿಯೂ ಒಂದು ಹಾಗೂ ಪುಸ್ತಕಗಳನ್ನು ಓದುವುದು

ಹಾಗೂ

ಹಾಗೂ ಪುಸ್ತಕಗಳನ್ನು ಓದುವುದು ಇವುಗಳಲ್ಲಿಯೂ ಒಂದು

ಹಾಗೂ ಪುಸ್ತಕಗಳನ್ನು ಓದುವುದು ಇವುಗಳಲ್ಲಿಯೂ ಒಂದು

ಹಾಗೂ ಪುಸ್ತಕಗಳನ್ನು ಓದುವುದು ಇವುಗಳಲ್ಲಿಯೂ ಒಂದು

gari pāta tē bar shūk pēlun. Rājā tārē  
*to-make he-would-be-able he much happiness would-get. The-king him*

tār par din ēda kainai mū chūdā gari ghara  
*of-that following day to-come having-said face melancholy-making house*

35 bhidarē gēl, dwār bani pari ral. Bhābtē  
*in-inside went, door having-closed having-lam-down remained. Considering*

bhābtē ghūm gēl. Ghūmat shabanat dēla  
*considering asleep he-went. Sleeping a-dream-in he-saw*

Tār shidā nēdi ēk jan būrā milā bēnai tā-rē  
*His crown-of-head near one person old woman having-sat him*

kar 'ēi gābūr pwā tar jāmēi haba Tār ohēra  
*is-telling, 'this young boy thy son-in-law will-be His four*

dhāgēdi chēr wā bālais ēkkwā (shādi for shāti) bāni dilē, pānit  
*sides-on four pillows one umbrella having-tied if-thou-gwest, the-water-in*

40 jhām dilē ya na manba. Ghūmat-tūn jāginai chēla, kyārē  
*jump if-he-give even not he-will-die Sleep-in-from having-wakened he-looked, anyone*

na dēla  
 [ not he-saw

Bēnyā par hānai Rājā gharat-tūn nigih bārē  
*Next-morning light having-become the-king the-house-in-from emerging in-outside*

ēl. Gābūr pwāwai tā-rē bārchēi āgē dēla. Tārē  
*came. The-young boy him-for waiting is he-saw. Him*

ār-a bījēla. Gābūr pwāwai ēk bārē ya na shūnna  
*again-also he-remonstrated The-young boy one time-at even not heard*  
 Bengali 2 r

45 যোগে কৃষ্ণা তদ্ব্যয়ং কলিত্বং ০ নী চ যত্র চিত্তং

৬৬ চিত্তং ৬৬০ ৬৬০ নী চিত্তং ৬৬০ ৬৬০ ৬৬০ ৬৬০

৬৬০ কৃষ্ণা তদ্ব্যয়ং কলিত্বং ৬৬০ ৬৬০ ৬৬০ ৬৬০

৬৬০ কৃষ্ণা তদ্ব্যয়ং কলিত্বং ৬৬০ ৬৬০ ৬৬০ ৬৬০

৬৬০ কৃষ্ণা তদ্ব্যয়ং কলিত্বং ৬৬০ ৬৬০ ৬৬০ ৬৬০

50 ৬৬০ কৃষ্ণা তদ্ব্যয়ং কলিত্বং ৬৬০ ৬৬০ ৬৬০ ৬৬০

৬৬০ কৃষ্ণা তদ্ব্যয়ং কলিত্বং ৬৬০ ৬৬০ ৬৬০ ৬৬০

৬৬০ কৃষ্ণা তদ্ব্যয়ং কলিত্বং ৬৬০ ৬৬০ ৬৬০ ৬৬০

৬৬০ কৃষ্ণা তদ্ব্যয়ং কলিত্বং ৬৬০ ৬৬০ ৬৬০ ৬৬০

৬৬০ কৃষ্ণা তদ্ব্যয়ং কলিত্বং ৬৬০ ৬৬০ ৬৬০ ৬৬০

55 ৬৬০ কৃষ্ণা তদ্ব্যয়ং কলিত্বং ৬৬০ ৬৬০ ৬৬০ ৬৬০

45 dēinai Rājā tār mantri-rē dākī jhām dībār jāgāt  
*seeing the-king his minister-to having-called jump of-giving the-place-in*

jēbār-jadē jūgāl garta hūkūm dila. Jūgāl  
*of-going-for arrangements to-make order gave. Arrangements*

halē Rājā tār jhī ista kūtūm lai jāgāt gēl.  
*being-made the-king his daughter friends relations taking the-place-in went.*

Rājār jhī gābūr pwābwārē dal dēinai tār manē manē  
*The-king's daughter the-young boy beautiful having-seen her in-mind in-mind*

kala, 'Mūi tārē rēk pēlē bar gam hai.  
*she-said, 'I him husband if-I-get very good it-would-be.*

50 Kyājadē pan gallūn ?' kathā lāgīl Pichē jhām dībār  
*Why now did-I-make ?' words began Afterwards jump of-giving*

akta haīnai Rājā hūkūm dila, gābūr pwābwār  
*the-appointed-time having-become the-king order gave, the-young boy*

kēyāt chēr wā bālas ēkkwā shātī bāni dya  
*body-on four pillows one umbrella having-bound gave.*

'Tā jadē pūjā gara.' Tār bādē gābūr pwāwai jhām  
*'Him for worship make.' That-of after the-young boy jump*

dila. Jhām dīnai pānit bhāji bhāji ral.  
*gave. Jump having-given the water-in floating floating he-remained*

55 Abānūnē bēda ūchchwā halāk Pichē Rājā  
*Every-one much pleased became Afterwards the-king*

Bengali



১৯৫৪ সালে তখনকার সাবেক সাবেক  
 সাবেক সাবেক সাবেক সাবেক সাবেক  
 সাবেক সাবেক ।

gābūr <i>the-young</i>	pwābwārē <i>boy</i>	tā <i>his</i>	gharat <i>house-in</i>	ninaī <i>having-taken</i>	tārē <i>him</i>	tār <i>his</i>
jhyār <i>daughter-of</i>	shamārē <i>with</i>	bēida <i>much</i>	kharach <i>expenditure</i>	karī <i>making</i>	mēlā <i>married</i>	
garī <i>making</i>	dīla <i>gave</i>					

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king, who had only one lovely daughter. The fame of her beauty gradually spread over different countries, and people began to talk about it. Bye-and-bye matchmakers, attracted by the report, began to come. As she was his only daughter, the king loved her much, and whatever she said, that he used to do. When the damsel was full grown she made a vow that she would only take him for a husband who should leap into the river from the top of a precipice which she should point out.

People told her father to that effect, and he much remonstrated with her, explaining that men who ventured to attempt that sort of feat would surely die, but she refused to listen to him. As the king loved his daughter, he told people the story of her vow.

Then from different countries came young men in the hope of getting the king's daughter, but, as each jumped from the precipice, he died. No one got her.

When, in this way, many men had died, the king was much grieved, and began to think of some way in which, while his daughter's vow would not be broken, people would no longer lose their lives.

One day, in the evening, he was sitting alone on his throne in melancholy mood and thinking, when a youth came into his presence, and told him why he had come. The king was struck with his beauty, and reasoned much with him, saying, 'go back to thy home' But the youth paid no heed to him. Then the king began to consider in his heart that if he could get this youth for his son-in-law, he would be very happy. He told the youth to come next day, and with a melancholy countenance went into his palace, shut his door, and lay down. While he was thinking he fell asleep, and in his sleep he saw a dream. An old woman was sitting by his head, and was saying to him, 'this youth thy son-in-law shall be. If thou tie pillows round him, and an umbrella to him, even if he jumps into the water, he will not die' When the king woke, no one was visible.

Next morning, at daybreak, as the king was leaving his palace, he found the youth waiting for him. He remonstrated with him much, but when he saw that the youth would not listen to him for a moment, he called his minister, and ordered him to make arrangements for going to the place fixed for the leap. When all was ready, the king went thither with his daughter and with his relations and friends. When the princess saw how beautiful was the young boy, she said in her heart, 'how good would it be if I got him for a husband! Why did I make my vow?' Then, at the appointed time, the king tied four pillows and an umbrella to the youth, and gave the order, saying at the same time 'pray ye for his safety.' The youth took the leap and fell safely into the water, where he remained floating. Every one was much pleased, and the king took him home to his palace and married him to his daughter with great magnificence.

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*NB*—This legend is a piece of folk-lore founded on tradition of great interest. The precipitous top of the hill still exists. It is called 'Jāmāmārōm' or bridegroom-killing. It is situated on the bank of the river Karnaphūli near Chitmorom in the Sitapāhar Forest Reserve.

## STANDARD LIST OF BENGALI WORDS AND SENTENCES.

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The following lists of Standard words and sentences in the various dialects of Bengali have been prepared independently of the corresponding translations of the Parable of the Prodigal Son. Some variations of spelling will therefore be observed. These I have deliberately left untouched, as they will be useful to the student as illustrating doubtful points of pronunciation.

I have to acknowledge my indebtedness to Mahāmahōpadhyāya Pandit Mahēśa Chandra Nyāyaratna, C I E., and to Babu Śyāma-charan Gāngulī for the very carefully prepared lists in Standard and Colloquial Bengali. The latter represents the language of the middle classes of Calcutta, and is spelt phonetically. The former is the Standard Bengali of the books, and is strictly transliterated.

English	Bengali Standard (Transliteration)	Bengali Colloquial (Phonetic Transcription)	Western Bengali (Manbhum).
1. One . . . .	Ek . . . .	Āk . . . .	Ēk . . . .
2 Two . . . .	Dui . . . .	Dūi, dū . . . .	Dai . . . .
3 Three . . . .	Tin . . . .	Tin . . . .	Tin . . . .
4 Four . . . .	Chāri . . . .	Chār . . . .	Chār . . . .
5 Five . . . .	Pāch . . . .	Pāch . . . .	Pāch . . . .
6 Six . . . .	Chhay . . . .	Chhōē, chhō . . . .	Chhay . . . .
7 Seven . . . .	Sāt . . . .	Shāt . . . .	Sāt . . . .
8 Eight . . . .	Āt, ashta . . . .	Āt . . . .	Āt . . . .
9 Nine . . . .	Nay . . . .	Nōē, nō . . . .	Nay (Lay) . . . .
10 Ten . . . .	Daś . . . .	Dōsh . . . .	Daś . . . .
11 Twenty . . . .	Kuri, biś . . . .	Kuri, bish . . . .	Biś (Kuri) . . . .
12 Fifty . . . .	Pañchāś . . . .	Panchūsh . . . .	Pañchāś (Dukurī das)
13 Hundred . . . .	Śa, śata . . . .	Sho, shō . . . .	Śa . . . .
14 I . . . .	Āmi . . . .	Āmi, mi . . . .	Āmi . . . .
15 Of me . . . .	Āmār . . . .	Āmār, mōr . . . .	Āmār . . . .
16 Mine . . . .	Same as above . . . .	Same as above . . . .	Āmār . . . .
17 We . . . .	Ām'rā . . . .	Āmrā, mōrā . . . .	Āmrā . . . .
18 Of us . . . .	Āmāder, amādiger . . . .	Āmāder, mōder . . . .	Āmāder . . . .
19 Our . . . .	Same as above . . . .	Same as above . . . .	Āmāder . . . .
20 Thou . . . .	Tui, tumi, āp'ni . . . .	Tūi, tumi, āpni . . . .	Tui, Tumi . . . .
21. Of thee . . . .	} Tōr, tomār, āp'nār . . . .	} Tōr, tomār, āpnār . . . .	} Tōr, Tōmār . . . .
22 Thine . . . .			
23 You . . . .	Torā, tom'rā, āp'nārā . . . .	Torā, tomrā, āpnārā . . . .	Tumrā . . . .
24 Of you . . . .	} Toder, tomādiger, āp'nā-diger . . . .	} Toder, tomāder, āpnāder . . . .	} Tumrāder, Tōmāder . . . .
25. Your . . . .			

# BENGALI WORDS AND SENTENCES

Sarāki (Ranchi).	South-Western Bengal <sup>1</sup>	Northern Bengal of Dinagepore. <sup>2</sup>	Chākṛā <sup>3</sup>	English
Ēk . . . .	Ēk	Ek . . . .	Ēk . . . .	1 One
Du . . . .	Dui . . . .	Dui . . . .	Dui . . . .	2 Two
Tin . . . .	Tin . . . .	Tin . . . .	Ḥin . . . .	3 Three
Chār . . . .	Chār . . . .	Chār . . . .	Jhēr . . . .	4 Four
Pāch . . . .	Pāch . . . .	Pāch . . . .	Pāch . . . .	5 Five
Chha . . . .	Chhay . . . .	Ohhay . . . .	Jhay . . . .	6 Six
Sāt . . . .	Sāt . . . .	Sāt . . . .	Sāt . . . .	7 Seven
Āth . . . .	Āt . . . .	Āt . . . .	Āsta . . . .	8 Eight
Nā . . . .	Lay . . . .	Naō . . . .	Na . . . .	9 Nine
Das . . . .	Das . . . .	Daś . . . .	Dash . . . .	10 Ten
Kuṛi . . . .	Bis . . . .	Bis, kuṛi . . . .	Kuṛi . . . .	11 Twenty.
Pachās . . . .	Pachās . . . .	Pañchāś . . . .	Panjās . . . .	12 Fifty
Sā . . . .	Ēksa . . . .	Śao . . . .	Ēkshat . . . .	13 Hundred
Mui . . . .	Mui . . . .	Mui . . . .	Āmi or muī . . . .	14 I
Mōr . . . .	Mōr . . . .	Mōr . . . .	Mar kathā, ma . . . .	15 Of me
Mōr . . . .	Mōr . . . .	Mōr . . . .	Mar, ma . . . .	16 Mine
Hāmṛā . . . .	Mōr-mēne, monne, āmāne	Hāmṛā . . . .	Āmi or āmārā . . . .	17 We
Hāmṛā-dēr . . . .	Mōr-mēn-kār, monne-kār, amanne-kār	Hāmār . . . .	Āmār or āmārār . . . .	18 Of us
Hāmṛā-dēr . . . .	Mormen-kār, monne-kār, āmāne-kār	Hāmār . . . .	Āmār, Amūrār or amādēr . . . .	19 Our
Tūi . . . .	Tui . . . .	Tui . . . .	Tūi . . . .	20 Thou
Tōr . . . .	Tōr . . . .	Tōr . . . .	{ Tōmār kathā, tar kathā. { Tōmār, tar . . . .	21 Of thee
Tōr . . . .	Tōr . . . .	Tōr . . . .		22 Thine
Tōra, Tūi . . . .	Tumi, tonne, tomāne . . . .	Tamrāh . . . .	Tūmi, tui . . . .	23 You
Tōrādēr, Tōi . . . .	Tamār . . . .	Tamhār . . . .	{ Tōmār kathā, tōr kathā, ta . . . .	24 Of you
Tōrādēr, Tōr . . . .	Tamār . . . .	Tamhār . . . .		Tōr, tōmār, ta . . . .

<sup>1</sup> In this column the three sibilants are all pronounced as 's' and not as 'sh' when y is pronounced as j, it is written as such.

<sup>2</sup> In this column when y is pronounced as j, it is written as such.

<sup>3</sup> e sibilants The letter d represents the sound of a in all iterated sh



# BENGALI WORDS AND SENTENCES.

Eastern Bengali (Eastern Sylhet and Cachar) <sup>2</sup>	Eastern Bengali (Backergunge) <sup>1</sup>	South-Eastern Bengali	Chākṛā <sup>3</sup>	English.
Ēk . . . . .	Ēk . . . . .	Ēk, ēgwa . . . . .	Ēk . . . . .	1 One
Dui . . . . .	Dui . . . . .	Dui, duā . . . . .	Duy . . . . .	2 Two
Tin . . . . .	Tin . . . . .	Tin, tinwā . . . . .	Tin . . . . .	3 Three
Sār . . . . .	Tsār . . . . .	Chār, chārgwā . . . . .	Chēr . . . . .	4 Four
Pās . . . . .	Pāts . . . . .	Pāch, pāchchwā . . . . .	Pāch . . . . .	5 Five
Say . . . . .	Say . . . . .	Chhay, chhawā . . . . .	Chay . . . . .	6 Six
Hāt . . . . .	Hāt . . . . .	Hāt, hātwā . . . . .	Sāt . . . . .	7 Seven
Āt . . . . .	Āshṭo . . . . .	Ashṭa, ashtwā . . . . .	Āsta . . . . .	8 Eight
Nay . . . . .	Nay . . . . .	Na, nawā . . . . .	Na . . . . .	9 Nine
Dash . . . . .	Dash . . . . .	Daś, daśwā . . . . .	Dash . . . . .	10 Ten
Bish, kuṛi . . . . .	Kuṛi . . . . .	Kuṛi . . . . .	Kuṛi . . . . .	11 Twenty.
Pasāsh . . . . .	Pantāsh . . . . .	Pañchās . . . . .	Panjās . . . . .	12 Fifty
Sha . . . . .	Ēk-sho . . . . .	Śat, śa . . . . .	Ēkshat . . . . .	13 Hundred
Mui . . . . .	Mui . . . . .	Am . . . . .	Āmi or mui . . . . .	14 I
Mār . . . . .	Mōr . . . . .	Ar, āyār . . . . .	Mar kathā, ma . . . . .	15 Of me
Mār . . . . .	Mōr . . . . .	Ar āyār . . . . .	Mar, ma . . . . .	16 Mine.
Āmrā . . . . .	Mōrā . . . . .	Ārā, āyārā . . . . .	Āmi or āmārā . . . . .	17 We
Āmrār . . . . .	Mōrgō . . . . .	Arār, āyārār . . . . .	Āmār or āmārār . . . . .	18 Of us
Āmrār . . . . .	Mōrgō . . . . .	Arār, āyārār . . . . .	Āmār, Amārār or amādēr . . . . .	19 Our
Tuin, tumi . . . . .	Tui . . . . .	Tui . . . . .	Tui . . . . .	20 Thou
Tār . . . . .	Tōr . . . . .	} Tōr . . . . .	{ Tōmār kathā, tar . . . . .	21 Of thee
Tār . . . . .	Tōr . . . . .			{ Tōmār, tar . . . . .
Tomrā . . . . .	Tōrā . . . . .	Tūi, tōrā . . . . .	Tūmi, tui . . . . .	23 You
Tomrār . . . . .	Tōrgō . . . . .	Tōār, āyanār (respect-fully) . . . . .	Tōmār kathā, tōr . . . . .	24 Of you
Tomrār . . . . .	Tōrgō . . . . .	Tōār, āyanār (respect-fully) . . . . .	Tōr, tōmār, ta . . . . .	25 Your

<sup>2</sup> In this column, *y* and *j* are written *z* when so pronounced, *s* represents *ṣ* and *ṣ* and *ś* all the sibilants. The letter *l* represents the sound of *l* in *all*.  
<sup>3</sup> In this column *ṣ* is represented by *s* when so pronounced. The one *Chākṛā* sibilant is transliterated *ś*.



English.	Bengali Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription)	Western Bengal
26 He . . . . .	Sē, tini; ē, ini; ō, uni . . . . .	Shē, tini; ē, ini; ō, uni . . . . .	Sē, Tini . . . . .
27. Of him . . . . .	} Tāhār, tāhār; ihār, ihār; ubār, ūhār.	Tār, tār; ēr, ēr; ōr, ōr . . . . .	Tār, Tār . . . . .
28 His . . . . .			Tār, Tār . . . . .
29 They . . . . .	Tāhārā, tāhārā; ihārā, ihārā; uhārā, ūhārā	Tārā, tārā; ērā, ērā; ōrā, ōrā.	Tārā, Tārā . . . . .
30. Of them . . . . .	} Tāhāder, tāhāder, ihāder, ihāder; uhāder, ūhāder	Tāder, tāder; ēder, ēder, ōder, ōder.	Tāder, Tāder . . . . .
31 Their . . . . .			Tāder, Tāder . . . . .
32 Hand . . . . .	Hāt, hasta . . . . .	Hāt . . . . .	Hāth . . . . .
33 Foot . . . . .	Pā, pada . . . . .	Pā . . . . .	Pātal . . . . .
34 Nose . . . . .	Nāk, nāsikā . . . . .	Nāk . . . . .	Nāk . . . . .
35 Eye . . . . .	Chakshu, nayan . . . . .	Chōk, chokkhu . . . . .	Chōkh . . . . .
36 Mouth . . . . .	Mukh, badan . . . . .	Muk, mukh . . . . .	Maukh, Bāt . . . . .
37. Tooth . . . . .	Dāt, danta . . . . .	Dāt . . . . .	Dāt . . . . .
38. Ear . . . . .	Kān, karna . . . . .	Kān . . . . .	Kān . . . . .
39. Hair . . . . .	Chul, kēs . . . . .	Chul . . . . .	Chul . . . . .
40. Head . . . . .	Māthā, mastak . . . . .	Mātā, māthā . . . . .	Māthā . . . . .
41 Tongue . . . . .	Jibh, jīhvā . . . . .	Jib . . . . .	Jiv . . . . .
42 Belly . . . . .	Pēt, ndar . . . . .	Pēt . . . . .	Pēt . . . . .
43. Back . . . . .	Pṛth, prishtha, . . . . .	Pṛt . . . . .	Pṛth . . . . .
44. Iron . . . . .	Lohā, Lauha . . . . .	Nō, noā; loā, lohā . . . . .	Luhā . . . . .
45. Gold . . . . .	Sonā, s'arna. suvarna . . . . .	Shonā . . . . .	Sonā . . . . .
46 Silver . . . . .	Rūpā, raupya . . . . .	Rupō . . . . .	Rūpā . . . . .
47. Father . . . . .	Bāp, bābā, pitā . . . . .	Bāp bābā, pitā . . . . .	Bāp . . . . .
48 Mother . . . . .	Mā, mātā . . . . .	Mā . . . . .	Mā . . . . .
49. Brother . . . . .	Bhāi, Bhrātā . . . . .	Bhāi . . . . .	Bhāi . . . . .
50. Sister . . . . .	Bhaginī . . . . .	Bōn, bhognī . . . . .	Bun . . . . .
51. Man (a human being)	Mānush, manushya . . . . .	Mānush . . . . .	Mānush . . . . .
51(a) Man (a male human being).	Purush mānush, purush . . . . .	Purush mānush, purush . . . . .	

Sarāki (Ranchi)	South Western Bengali	Northern Bengali of Dinagepore	Chākṃā	English
U . . . . .	Sā, tin . . . . .	Ũy . . . . .	. . . . .	26. He.
} U-ār . . . . .	} Tār . . . . .	Ar . . . . .	r kathā . . . . .	27 Of him
		Tān . . . . .	r . . . . .	28 His
Ōrā . . . . .	Tān-mēne, tār-mēne, tānne, tānne	Amrah . . . . .	rā . . . . .	29 They.
} Ōradēr . . . . .	} Tān-mēn-kār, tār-mēn-kār .	Amhār . . . . .	rār kathā . . . . .	30 Of them
		Tān-mēn-kār, tār-mēn-kār	rār . . . . .	31. Their
Hāth . . . . .	Hāt . . . . .	Hāt . . . . .	st . . . . .	32 Hand
Gōr . . . . .	Chātuā, talpā . . . . .	Pāo . . . . .	, thēā . . . . .	33. Foot.
Nāk . . . . .	Nāk . . . . .	Nāk . . . . .	k . . . . .	34 Nose.
Ākh . . . . .	Chōk, ākh . . . . .	Chōk . . . . .	ōk . . . . .	35 Eye
Mu . . . . .	B'āt, tuṛ, mu . . . . .	Mukh . . . . .	. . . . .	36 Mouth.
Dāt . . . . .	Dāt . . . . .	Dāt . . . . .	. . . . .	37. Tooth
Kān . . . . .	Kān, lai . . . . .	Kān . . . . .	a . . . . .	38. Ear
Chul . . . . .	Chul . . . . .	Chul . . . . .	il . . . . .	39 Hair.
Mur . . . . .	Mur . . . . .	Māthā . . . . .	hā . . . . .	40 Head
Jib . . . . .	Jib . . . . .	Jibhā . . . . .	. . . . .	41 Tongue
Pēt . . . . .	Pet . . . . .	Pēt . . . . .	. . . . .	42 Belly.
Pith . . . . .	Pith . . . . .	Pith . . . . .	. . . . .	43 Back.
Lōhā . . . . .	Luhā . . . . .	Nōhā . . . . .	. . . . .	44 Iron
Sōnā . . . . .	Sanā . . . . .	Sanā . . . . .	ā . . . . .	45 Gold
Rūpā . . . . .	Rūpā . . . . .	Rupā . . . . .	ā . . . . .	46 Silver.
Bābā . . . . .	Bāphu . . . . .	Bāp . . . . .	. . . . .	47 Father
Mā . . . . .	Mā . . . . .	Mā . . . . .	. . . . .	48 Mother.
Bhāi . . . . .	Bhāi . . . . .	Bhāi . . . . .	( . . . . .	49 Brother
Bahin . . . . .	Baēn, baīn . . . . .	Bahin . . . . .	a . . . . .	50 Sister
Ādmī . . . . .	Lōk, mannīs . . . . .	Mānush . . . . .	us . . . . .	51 Man (a human being)
				51 (a) Man (a male hu being)

English.	Bengali Standard (Transliteration).	Bengali Colloquial (Phonetic Transcription).	Written
52. Woman . . . .	Meye mānuṣh, strīlōk	Meye mānuṣh, meye, strīlōk	Mēyā- <del>lōk</del>
52(a). Husband . . . .	S'ami, pati	Bhātā (vulgar), ahāni	
53. Wife . . . .	Strī, patni	Māg (vulgar), strī	Mēyā
54. Child . . . .	Santān	Chhelo	Chhēlā
55. Son . . . .	Chhelo, putra, ante	Chhelo, bāṭā, puttar	Bōṭā
56. Daughter . . . .	Meye, kanyā, duhitā	Meye, kante	Bōṭī
57. Slave . . . .	Golkem, krīta-dās	Golkem	Munich
58. Cultivator . . . .	Kricak	Chāchi	Āchhar, Kichā
59. Shepherd . . . .	Mēsh-pālak	Bhāpā rākhāi	Bāpāi
60. God (Supreme Being) . . . .	It'ac	Ishhar	Bhagabā
60(a). God (a deity) . . . .	Devatā	Dibhā	
61. Devil (Satan) . . . .	Saytān	Shāitān	Dān
61(a) Devil (evil spirit) . . . .	Apadevatā	Apadebhā	
62. Sun . . . .	Sārjya, divākar	Sārjū	Sarjā
63. Moon . . . .	Chandra	Chāḍ, eLāndar	Chāḍ
64. Star . . . .	Tarā, nakshatra	Tārā, nokkhotor	Tārā
65. Fire . . . .	Agni	Āgun	Āgun
66. Water . . . .	Jal	Jōl, pāni	Jal
67. House . . . .	Bāṭi, bāṭi, grāha	Bāṭi, ghar	Ghar
68. Horse . . . .	Ghōṛā, ghōṛak, aś'a	Ghōṛā, ghorā	Ghōṛā
69. Cow . . . .	Gābhī	Gāi, gāi-gora	Gāi
70. Dog . . . .	Kukur, kukkur	Kukur	Kukur
71. Cat . . . .	Bīṛāl	Berāl	Bilār
72. Cook . . . .	Kukkūṭa	Kūkro, morog	Kūk'r
73. Duck . . . .	Pāti-hās	Pāti-hāsh	Hās
74. Ass . . . .	Garddabh	Gādā, gādā	Gādā
75. Camel . . . .	Uṭ, ushṭra	Ūṭ	Ūṭ

Sarāki (Ranch)	South Western Bengali	Northern Bengali of Dinagore	Chākmā	English
Mēhrāru . . . .	Māyā mannis . . . .	Bēti chhāwā	lilā . . . .	52 Woman 52(a). Husband
Si lōk . . . . .	Bhāj'ā, kopl'ā . . . .	Māyā, māng . . . .	lōg . . . . .	53 Wife
Chhāwā . . . . .	Parek, par'āk . . . . .	Chengrā, chhōā	'wā . . . . .	54 Child
Bētā chhāwā	Pō . . . . .	Bētā . . . . .	larat pwā . . . .	55 Son
Bēti chhāwā . . . .	Jhī, khukī ( <i>infant</i> )	Bēti . . . . .	hī, milā pwā . . . .	56 Daughter
Chākar . . . . .	Kinā golām . . . . .	Golām . . . . .	lalām . . . . .	57. Slave
Chāsā . . . . .	Chāsī . . . . .	Girhast . . . . .	hāsha . . . . .	58 Cultivator
Charōī . . . . .	Bāgāl . . . . .	Bhēfir rākhwāl . . . .	hērā rākhwāl . . . .	59 Shepherd
Bhagabān . . . . .	Bhagabān . . . . .	Īsvar . . . . .	sshar . . . . .	60 God (Supreme 60(a) God (a deity)
Dāhm . . . . .	Dat'ī . . . . .	Saytān . . . . .	hut . . . . .	61 Devil (Satan) 61(a) Devil (evil s
Suruḷ . . . . .	Suḷ'ī, suḷ'u . . . . .	Sūruḷ . . . . .	urja, bēl . . . . .	62 Sun
Chād . . . . .	Chād . . . . .	Chānd . . . . .	hān . . . . .	63 Moor
Tōrgun . . . . .	Tārā, lakh'ītri . . . . .	Tārā . . . . .	ārā . . . . .	64 Star
Āgun . . . . .	Āgun . . . . .	Āgun . . . . .	gun . . . . .	65. Fire
Pāni . . . . .	Pāni, jal . . . . .	Jal, pāni . . . . .	'āni . . . . .	66 Water
Ghar . . . . .	Ghar . . . . .	Ghar . . . . .	char . . . . .	67 House
Ghōrā . . . . .	Gharā . . . . .	Ghārā . . . . .	hōrā . . . . .	68 Horse.
Gāi . . . . .	Gāi . . . . .	Gāi . . . . .	iaru . . . . .	69 Cow.
Kukur . . . . .	Kuttā . . . . .	Kukur . . . . .	ukur . . . . .	70 Dog
Bilāi . . . . .	Billi, bilāi . . . . .	Bilāi . . . . .	bilēi . . . . .	71 Cat
Khukhri . . . . .	Murag, kūkrā . . . . .	Murgī . . . . .	lādā . . . . .	72 Cock
Kōrō . . . . .	Hās . . . . .	Pāti-hās . . . . .	lās . . . . .	73 Duck.
Gādhā . . . . .	Gādhā . . . . .	Gādhā . . . . .	'ādhā . . . . .	74 Ass
Uth . . . . .	Ūt . . . . .	Ūt . . . . .	it . . . . .	75 Camcl.



Sarālī (Ranchi)	South Western Lengali	Northern Bengali of Dinagepore	Chākṃā.	English
Charāī . . .	Pāik, pāik pākhāli . . .	Pāklī	ṽek . . . . .	76 Bird
Jā . . . . .	Jā, ohal'ā jā . . . . .	Jāo . . . . .	ā . . . . .	77 Go (Imperati
Khā . . . . .	Khā . . . . .	Khā . . . . .	ḥhā . . . . .	78. Eat (ditto)
Bns . . . . .	Bus . . . . .	Bais . . . . .	bas, Baja . . . . .	79 Sit (ditto)
Ās . . . . .	Āy, āisa . . . . .	Āisek	uy . . . . .	80 Come (ditto)
Mār . . . . .	Mār, pit . . . . .	Mār . . . . .	fār . . . . .	81 Beat (ditto)
Thārha . . . . .	Khārā ha, dāḥā . . . . .	Khārā hō . . . . .	'hyā . . . . .	82 Stand (ditto)
Mar . . . . .	Mar . . . . .	Mar . . . . .	larā . . . . .	83 Die (ditto)
Dē . . . . .	D'ā . . . . .	Dē . . . . .	ḍē . . . . .	84 Give (ditto)
Kud . . . . .	Dh'āyā jā, daur . . . . .	Daur . . . . .	ḥhābā jā . . . . .	85 Run (ditto).
Upar . . . . .	Uprē . . . . .	Upar . . . . .	'burē . . . . .	86 Up
Pāsē . . . . .	Chhāmu-khanē, laḥk . . . . .	Atāt . . . . .	ḥāy . . . . .	87 Near.
Hēt . . . . .	Talē, nichōy . . . . .	Talat . . . . .	alē . . . . .	88 Down
Dhur . . . . .	Dhūr . . . . .	Dūr . . . . .	ur, durē . . . . .	89 Far.
Āgu . . . . .	Chhāmu, āgu . . . . .	Āgat . . . . .	gē . . . . .	90 Before
Pēchhu . . . . .	Pichhur bāte . . . . .	Pāchhat . . . . .	ḥē . . . . .	91 Behind
Kē . . . . .	Kē . . . . .	Kē . . . . .	ānnā . . . . .	92 Who
Kī . . . . .	Kitā . . . . .	Kī . . . . .	ī . . . . .	93 What
Kitēhē . . . . .	Kiskē, kisettarē . . . . .	Kēnē . . . . .	ḥyā jadē, kyā . . . . .	94 Why.
Ār . . . . .	Ār . . . . .	Ār . . . . .	r . . . . .	95 And
Mēnek . . . . .	Kintu . . . . .	Kintu . . . . .	lāttar . . . . .	96. But.
Jadi . . . . .	Y(i)adbā . . . . .	Jadi . . . . .	adi . . . . .	97. If
Hā . . . . .	Hā . . . . .	Hā . . . . .	lay . . . . .	98 Yes
Nāi . . . . .	Nā . . . . .	Nā . . . . .	fā . . . . .	99 No
Hāy . . . . .	Āhā . . . . .	Hāy . . . . .	hā . . . . .	100. Alas.
Ēk bābā . . . . .	Āklā bāphu . . . . .	Ēk bāp . . . . .	kbāp, ēk bābā . . . . .	101 A father
Ēk bābār . . . . .	Bāphur . . . . .	Ēk bāpēr . . . . .	k bābar . . . . .	102. Of father.



Sarāki (Ranchi)	South Western Bengali	Northern Bengali of Dinagepore	Chākmā.	English
Ĕk bābār pāsē, Ĕk bābār thēnē.	Bāphu-kō . . .	Ĕk bāpēr-thē . . .	Ĕk bāba-kāy . . .	103 To a father
Ĕk bābār lēk . . .	Bāphur pās-nu . . .	Ĕk bāpēr-thē-hātē . . .	Ĕk bāba-tun . . .	104 From a father
Dū-tā bābā . . .	Du bāp-hu . . .	Dui bāp . . .	Dibā bāp, dibā bābā . . .	105 Two fathers
Bābārā . . .	Bāp-hu-gā . . .	Bāprā . . .	Bāp shagal . . .	106 Fathers.
Bābārādēr . . .	Bāphu-mēn-kār . . .	Bāpēr-gharēr . . .	Bāp shagalar . . .	107 Of fathers.
Bābārādēr pāsē, Bābārādēr thēnē	Bāphu-gā-kē . . .	Bāpēr-gharēr-thē . . .	Bāp shagala-kāy . . .	108 To fathers
Bābārādēr lēk . . .	Bāphur kāchh-nu . . .	Bāpēr-gharēr-thē-hātē	Bāp shagala-tun . . .	109 From fathers
Ĕk bēti . . .	Ĕk ti m'āyā-jhi, Ĕk-ti m'āyāchhānā	Ĕk bēti . . .	Ĕk milā pwā, Ĕk jhi . . .	110. A daughter
Ĕk bētir . . .	M'āyā jhir . . .	Ĕk bētir . . .	Ĕk milā pwār, Ĕk jhyar . . .	111 Of a daughter
Ĕk bētir pāsē, Ĕk bētir thēnē	M'āyā-jhi-kē . . .	Ĕk bētir-thē . . .	Ĕk milā pwā-kāy, Ĕk jhyar-kāy . . .	112 To a daughter
Ĕk bētir lēk . . .	Ekti m'āyā-jhir kāchh-nu	Ĕk bētir-thē-hātē . . .	Ĕk milā pwā-tūn, Ĕk jhyatun . . .	113. From a daughter
Dū-tā bēti . . .	Du-tā m'āyā-jhi . . .	Dui bēti . . .	Dibā milā pwā, dibā jhi . . .	114 Two daughters
Bētirā . . .	M'āyā-jhi-mēne . . .	Bētirā . . .	Milā pwā shagal, jhi shagal . . .	115 Daughters
Bētirādēr . . .	M'āyā-jhi-mēn-kār . . .	Bētir-gharēr . . .	Milā pwā shagalar, jhi shagalar . . .	116 Of daughters
Bētirādēr pāsē, Bētirādēr thēnē	M'āyā jhi gā-kē . . .	Bētir-gharēr-thē . . .	Milā pwā shagala-kāy, jhi shagala-kāy . . .	117 To daughters
Bētirādēr lēk . . .	M'āyā-jhi-men-kār kaohh-nu, or pās-nu	Bētir-gharēr-thē-hātē	Milā pwā shagala-tun, jhi shagala-tun . . .	118 From daughters
Ĕk bēs ādmī . . .	Ĕk-jan bhāla mānus . . .	Ĕk bhāla mānush . . .	Ĕk gam mānus . . .	119 A good man
Ĕk bēs ādmīr . . .	Ĕk-jan bhāla lōk-kār . . .	Ĕk bhāla mānushēr . . .	Ĕk gam mānsyar . . .	120 Of a good man
Ĕk bēs ādmīr pāsē, Ĕk bēs ādmīr thēnē	Ĕk-jan bhāla lōk-kē . . .	Ĕk bhāla mānushēr-thē . . .	Ĕk gam mānsya-kāy . . .	121 To a good man
Ĕk bēs ādmīr lēk . . .	Ĕk-jan bhāla lōk-kār pās-nu.	Ĕk bhāla mānushēr-thē-hātē	Ĕk gam mānsyā-tun . . .	122 From a good man
Dutā bēs ādmī . . .	Dujan bhāla lōk . . .	Dui bhāla mānush . . .	Dijan gam mānus . . .	123 Two good men
Bēs ādmī . . .	Bhāla lōk-manē . . .	Bhāla mānushērā . . .	Gam mānus chun . . .	124 Good men
Bēs ādmīdēr . . .	Bhāla lōk-man-kār . . .	Bhāla mānushēr-gharēr . . .	Gam mānus chunar . . .	125 Of good men



English	Bengali Standard (Transliteration)	Bengali Colloquial (Phonetic Transcription)	Western Bengali (M)
126 To good men	Bhāla or uttam lōk-diga-ko	Bhālo lōk-der . . .	Bhāla lōkdigē .
127 From good men	Bhāla or uttam lōk-diger-hāito	Bhālo lōk-dēr-thāi . . .	Bhāla lōkdigēr pās
128. A good woman .	Ek bhāla or uttam strī-lōk .	Āk bhālo meyo or strī-lōk .	Bhāla mēy'ā-lōl
129 A bad boy .	Ek manda bālak . . .	Āk khārāp or bōd chhokrā .	Dushta chhēl'ā
130 Good women .	Bhāla or uttam strī-lōkerā .	Bhālo strī-lōkerā .	Bhāla mēy'ā-lōk sa'
131 A bad girl .	Ek manda bāhkū . . .	Āk khārāp meyo . . .	Dushta bitī chhēl'ā
132 Good . . . .	Bhāla, uttam . . . .	Bhālo . . . .	Bhāla . . . .
133 Better . . . .	The same, with the noun with which comparison is made in the ablative case, or in the genitive case with the word <i>cheye</i> or <i>apēshā</i> after it		Tār chāitē bhāla
134 Best . . . .	The same with noun in ablative and the word for 'all' prefixed to it, or in genitive with the word for 'all' before and the word <i>cheye</i> or <i>apēshā</i> after it		Sab chāitē blāla
135 High . . . .	Uchcha . . . .	Ūchu . . . .	Ūcha . . . .
136 Higher . . . .	} The same as in 'better' and 'best' . . . .		Tār chāitē ūcha
137 Highest . . . .			Sab chāitē ūcha
138 A horse . . . .	Ek ghōrā, ghōtak or s'ā . . .	Āk ghōrā or ghorā . . .	Ghōrā . . . .
139 A mare . . . .	Ek ghurī, or ghōtakī . . .	Āk ghūrī or ghurī . . .	Ghurī . . . .
140 Horses . . . .	The plurals are formed by prefixing or suffixing numerals or adjectives of number, for 'all,' 'several,' 'many,' etc		Ghōrā sakal . . .
141 Mares . . . .	...	.....	Ghurī sakal . . .
142 A bull . . . .	Ek shār or vṛisha . . . .	Āk šēre or shār . . . .	Sār . . . .
143 A cow . . . .	Ek gābhi . . . .	Āk gāi . . . .	Gāi . . . .
144. Bulls . . . .	The plurals are formed as in 'horse,' 'mare'		Sār gula . . . .
145 Cows . . . .	..		Gāi-gula . . . .
146 A dog . . . .	Ek kukur . . . .	Āk maddā kukur, āk kottā	Kukur . . . .
147. A bitch . . . .	Ek kukurī . . . .	Āk mādi or medi kukur, āk kuttā	Mēy'ā kukur . . .
148 Dogs . . . .	Plurals are formed as in 'horse' and 'mare'		Kukur gula . . .
149 Bitches . . . .	...	...	Mēy'ā kukur-gala . . .
150 A he-goat	Ek pāthā, chhāg or aja . . .	Āk pātā or pāthā . . .	Pāthā . . . .
151 A female goat .	Ek pāthī or chhāgī . . . .	Āk pāti or pāthī . . . .	Pāthī . . . .

Sarāki (Ranchi)	South-Western Bengali	Northern Bengali of Dinagepore	Chākṃā	English
Bēs ādmidēr pāsē, Bēs ādmidēr thēnē	Bhāla lōk-man kē .	Bhāla mānushēr gharēr-thē	am mānus chuna-kāy	126 To good men
Bēs ādmidēr lēk .	Bhāla lōk-man-kār pās-nu	Bhāla mānushēr gharēr-thē hātē	am mānus chuna-tun .	127 From good men
Ĕk bēs mehrārū .	Ĕk bhāla m'āyā lōk	Ĕk bhāla bēti chhowāl	gam milā . . .	128 A good woman
Ĕk khārāp chhāwā .	Ĕk tā bajjāt parek or chhānā	Ĕk khārāp chhakrā	bajan pwā	129 A bad boy
Bēs mehrārurā .	Bhāla m'āyā lōk-gā	Bhāla bēti chhowāl .	am milā . . .	130 Good women
Ĕk khārāp bēti chhuā .	Bajjāt m'āyā-jhī-tā .	Khārāp chhūrī .	qang milā pwā .	131 A bad girl.
Bēs . . . .	Bhāla . . . .	Bhāla . . . .	am . . . .	132 Good
Lēk bēs . . . .	Bhāla . . . .	Tār chāhē bhāla	ēda gam . . . .	133 Better
Bēsēi bēs . . . .	Baddī or Baddā bhāla	Sab chāhē bhāla	gā karā gam . . . .	134 Best
Ūch . . . .	Ūchchā or muchā .	Ūchā . . . .	jal . . . .	135 High
Lēk ūch . . . .	Ūchchā . . . .	Tār chāhē ūchā .	ēda ajal . . . .	136 Higher
Sab-lēk ūch . . . .	Baddā ūchchā . . . .	Sab chāhē ūchā	igā karā ajal . . . .	137 Highest
Ĕk ghōrā . . . .	Ĕk-tā gharā . . . .	Ĕk-tā ghārā . . . .	ik ghōrā . . . .	138 A horse.
Ĕk ghōri . . . .	Ĕk-tā ghurī . . . .	Ĕk-tā ghūrī . . . .	ik ghūrī . . . .	139 A mare
Ghōrā-gulā, Ghōrā gā	Gharā-gā . . . .	Ghārā-gulā . . . .	ghōrā shagal . . . .	140 Horses.
Ghōri-gulā, Ghōri gā	Ghurī-gā . . . .	Ghūrī-gulā . . . .	ghūrī shagal . . . .	141 Mares.
Ĕk sār . . . .	Ĕk-tā yārā . . . .	Ĕk-tā balad . . . .	ik biris . . . .	142 A bull
Ĕk gāi . . . .	Ĕk-tā gāi or māi garū .	Ĕk-tā gāi . . . .	ik gēi . . . .	143 A cow
Sār-gulā, Sār-gā	Yārā-gā . . . .	Balad-gulā . . . .	biris chun . . . .	144 Bulls
Gāi-gulā, Gāi gā . . . .	Gāi gā or māi garū gā .	Gāi-gulā . . . .	gēinn . . . .	145 Cows
Ĕk kukur . . . .	Ĕk-tā kuttā . . . .	Ĕk-tā kukur . . . .	ik kukur . . . .	146 A dog
Ĕk kuti . . . .	Ĕk-tā kuttī . . . .	Ĕk-tā kuttī . . . .	ik kuttī . . . .	147 A bitch
Kukur-gulā, Kukur-ga .	Kuttā-gā . . . .	Kukur-gulā . . . .	Kukurun . . . .	148 Dogs
Kuti gulā, Kuti-gā . . . .	Kuttī-gā . . . .	Kuttī-gulā . . . .	Kuttigun . . . .	149 Bitches.
Ĕk Bōkrā . . . .	Ĕk-tā badā . . . .	Ĕk-tā pāthā . . . .	Ĕkkwā pādā . . . .	150 A he-goat.
Ĕk dhār chhāgal . . . .	Ĕk tā chhēli . . . .	Ĕk-tā bakri	Ĕkkwa shāgi . . . .	151 A female goat

English	Fungal Standard (Transliteration)	Bengali Colloquial (Phonetic Transcription)	Western
152. Goats . . . . .	Plurals are formed as in 'horse' and 'mare' . . . . .		Pôhâ-gôhâ
153. A male deer . . . . .	Ek laxy or rupya . . . . .	Åk maððâ horia . . . . .	Horis . . . . .
154. A female deer . . . . .	Ek hasti or rupya . . . . .	Åk mâððî or maððî horis . . . . .	Mây's horis . . . . .
155. Deer . . . . .	Plurals are formed as in 'horse' and 'mare' . . . . .		Horis-gôhâ . . . . .
156. I am . . . . .	1. Åmi hâi 2. Åmi hâhî . . . . .	1. Åmi hâi 2. Åmi hâhî or hâhî . . . . .	Åmi hâhî . . . . .
157. Thou art . . . . .	1. Tai hâi tomî hâi, ap'ni hâi 2. Tai hâi tomî hâhî, ap'ni hâhî . . . . .	1. Tai hâhî tomî hâi, ap'ni hâi 2. Tai hâhî or hâhî, tomî hâi or hâhî, ap'ni hâhî or hâhî . . . . .	Tamî hâi hâhî . . . . .
158. He is . . . . .	1. Sê hâi, tomî hâi 2. Sê hâi, tomî hâhî . . . . .	1. Sê hâi, tomî hâi 2. Sê hâi, tomî hâhî, tomî hâhî or hâhî . . . . .	Sê, tomî, hâhî . . . . .
159. We are . . . . .	1. Åmrâ hâi 2. Åmrâ hâhî . . . . .	1. Åmrâ or mârâ hâi 2. Åmrâ or mârâ hâhî or hâhî . . . . .	Åmrâ hâhî . . . . .
160. You are . . . . .	1. Tomî hâi, tom'râ hâi, ap'ni hâi 2. Tomî hâhî, tom'râ hâhî, ap'ni hâhî . . . . .	1. Tomî hâhî, tom'râ hâi, ap'ni hâi 2. Tomî hâhî or hâhî, tom'râ hâi or hâhî, ap'ni hâhî or hâhî . . . . .	Tamî, Åmrâ, hâhî . . . . .
161. They are . . . . .	1. Tâhî hâi, tom'hâ hâi 2. Tâhî hâhî, tom'hâ hâhî . . . . .	1. Tâhî hâi, tom'hâ hâi 2. Tâhî hâi or hâi, tom'hâ hâi or hâi . . . . .	Tâhî, tom'hâ, hâhî . . . . .
162. I was . . . . .	Åmi chhâim . . . . .	Åmi chhâim . . . . .	Åmi chhâim . . . . .
163. Thou wast . . . . .	Tai chhâi, tomî chhâi, ap'ni chhâim . . . . .	Tâi chhâi, tomî chhâi, ap'ni chhâim . . . . .	Tamî, tomî, chhâi . . . . .
164. He was . . . . .	Sê chhâi, tomî chhâim . . . . .	Sê chhâi, tomî chhâim . . . . .	Sê, tomî, chhâi . . . . .
165. We were . . . . .	Åmrâ chhâim . . . . .	Åmrâ or mârâ chhâim . . . . .	Åmrâ chhâim . . . . .
166. You were . . . . .	Tomî chhâi, tom'râ chhâi, ap'ni chhâim . . . . .	Tomî chhâi, tom'râ chhâi, Åmrâ chhâim . . . . .	Tamî, Åmrâ, chhâim . . . . .
167. They were . . . . .	Tâhî chhâi, tom'hâ chhâim . . . . .	Tâhî chhâi, tom'hâ chhâim . . . . .	Tâhî, tom'hâ, chhâi . . . . .
168. Be (Imperative) . . . . .	Hâ, hao, hain; thâk, thâka, thâkan . . . . .	Hâ, hao, hon; thâk, thâko, thâkon . . . . .	Hao . . . . .
169. To be (Infinitive of purpose) . . . . .	Hâite, thâkite . . . . .	Hote; thâkte . . . . .	Hâit . . . . .
170. Being (Present Participle) . . . . .	Hâite, thâkite . . . . .	Hote; thâkte . . . . .	Hâit . . . . .
171. Having been . . . . .	Hâiyâ; thâkiyâ . . . . .	Hoye; theke . . . . .	Hâiyâ . . . . .
172. I may be . . . . .	Åmi hâite pârî . . . . .	Åmi hote pârî . . . . .	Åmi hâit pârî . . . . .
173. I shall be . . . . .	Åmi hâiba . . . . .	Åmi hōbo . . . . .	Åmi hâiba . . . . .
174. I should be . . . . .	1. Åmi hâiba 2. Åmi hâitâm 3. Åmrâ hâoyâ uchit . . . . .	1. Åmi hōbo 2. Åmi hotâm 3. Åmrâ hōwâ uchit . . . . .	Åmrâ hâwâ uchit . . . . .
175. Beat (Imperative) . . . . .	Mâr, mârâ, mârân . . . . .	Mâr, mârâ, mârân . . . . .	Pjâ . . . . .

Sarāki (Ranchi)	South-Western Bengal.	Northern Bengal of Dinagepore.	Chākṁā.	English.
Chhāgal-gulā, Chhāgal-gā	Badā-gā . . .	Chhāgal gulā . . .	Shāgalun . . .	152 Goats
Ēk sārā harin . . .	Ēk harin . . .	Ēk-tā mātrā harin . . .	Ēkkwā snāl harin . . .	153 A male deer
Ēk dhār harin	Ēk-tā mādḍi harin . . .	Ēk-tā mātrī harin . . .	Ēkkwā bhul harin . . .	154 A female deer
Harin-gulā, Harin-gā . . .	Harin-gā . . .	Harin-gulā . . .	Harinun . . .	155 Deer
Mūi hēkū . . .	Mūi āchhu . . .	Mūi āchhā . . .	Mūi āgi . . .	156 I am
Tūi hēkis . . .	Tūi āchhu . . .	Tūi āchhis . . .	Tūi nē . . .	157 Thou art
Uhēkē . . .	Sē āchhē, tū ā chhan	Āy āchhe . . .	Tē nē, āgā . . .	158 He is.
Hāmṛā hēki . . .	Mōr-mēne āchhi . . .	Hāmṛā āchhi . . .	Āmī āgi . . .	159 We are
Tōṛā hēka . . .	Tamār-mēne āchha . . .	Tamṛāh āchha . . .	Tūi nē . . .	160 You are
Ōṛā hēkēn . . .	T-annē āchhē . . .	Amṛāh āchhe . . .	Tārā nē, āgan . . .	161 They are
Mūi rahū . . .	Mūi chhūi . . .	Mūi āchhūi . . .	Mūi ēluā . . .	162 I was
Tūi rahis . . .	Tūi chhūi or thāilu . . .	Tūi āchhūi . . .	Tūi ēlē . . .	163 Thou wast
U rahē . . .	Sē chhūi or thāila, or tūi chhūlan.	Āy āchhūi . . .	Tē ēl . . .	164 He was
Hāmṛā rahū . . .	Mōr-mēne chhūi . . .	Hāmṛā āchhūi . . .	Āmī ēlan . . .	165 We were
Tōṛā raha . . .	Tamār-mēne thāila or chhūi	Tamṛāh āchhūlēn	Tūmī ēlā . . .	166 You were
Ōṛā rahē . . .	Tār-mēne thāila or chhūi	Amṛāh āchhūi	Tārā ēlāk . . .	167 They were
Hawā . . .	Hay . . .	Hay . . .	Hai . . .	168 Be (Imperative)
Hatē . . .	Hōte . . .	Habā . . .	Hada . . .	169 To be (Infinitive)
Hatē . . .	Hōte . . .	Hate . . .	Hai nāi . . .	170 Being (Participle)
Haikan, haīyār	Hoy'ā . . .	Hai-hāne . . .	Hayē . . .	171 Having been
Mūi hatē pārū . . .	Mūi hōte pārī . . .	Mūi habār pārā . . .	Mūi hai pārēn . . .	172 I may be.
Mūi hamu . . .	Mūi haba . . .	Mūi ham . . .	Mūi hōm . . .	173 I shall be
Mūi hatū . . .	Mūi hōte pārī, mōr howā uchi	Mōk habā habe . . .	Mūi hōm . . .	174 I should be.
Mār . . .	Mār . . .	Mār . . .	Mārā . . .	175 Best (Imperative)

English	Urdu	Arabic	English
170. I beat (I beat of past tense)	Māḥḍa	Māḥḍa	Beat
171. I was beating (Present Participle)	Māḥḍa	Māḥḍa	Beating
172. Having beaten	Māḥḍā	Māḥḍā	Beaten
173. I have	Āhu māḥḍ	Āhu māḥḍ	Have got
174. They have	Uñ māḥḍ, māḥḍ māḥḍ, āḥḍ māḥḍ.	Uñ māḥḍ, māḥḍ māḥḍ, āḥḍ māḥḍ.	They, They, they have
175. He has	Uñ māḥḍ māḥḍ	Uñ māḥḍ māḥḍ	He, That has, has
176. We have	Āhu māḥḍ	Āhu māḥḍ	Have got
177. You have	Ḥāhu māḥḍ, māḥḍ māḥḍ, āḥḍ māḥḍ.	Ḥāhu māḥḍ, māḥḍ māḥḍ, āḥḍ māḥḍ.	Thou, you, you have
178. They have	Uñ māḥḍ, māḥḍ māḥḍ	Uñ māḥḍ, māḥḍ māḥḍ	They, They, they have
179. I beat (Past Tense)	Āhu māḥḍā māḥḍā māḥḍā	Āhu māḥḍā māḥḍā māḥḍā	Āhu māḥḍā māḥḍā
180. I was beating (Past Tense)	Uñ māḥḍā māḥḍā māḥḍā	Uñ māḥḍā māḥḍā māḥḍā	Uñ māḥḍā māḥḍā māḥḍā
181. He has (Past Tense)	Uñ māḥḍā māḥḍā māḥḍā	Uñ māḥḍā māḥḍā māḥḍā	Uñ māḥḍā māḥḍā māḥḍā
182. We have (Past Tense)	Āhu māḥḍā māḥḍā māḥḍā	Āhu māḥḍā māḥḍā māḥḍā	Āhu māḥḍā māḥḍā māḥḍā
183. You have (Past Tense)	Ḥāhu māḥḍā māḥḍā māḥḍā	Ḥāhu māḥḍā māḥḍā māḥḍā	Ḥāhu māḥḍā māḥḍā māḥḍā
184. They have (Past Tense)	Uñ māḥḍā māḥḍā māḥḍā	Uñ māḥḍā māḥḍā māḥḍā	Uñ māḥḍā māḥḍā māḥḍā
185. I am beating	Āhu māḥḍā māḥḍā māḥḍā	Āhu māḥḍā māḥḍā māḥḍā	Āhu māḥḍā māḥḍā māḥḍā
186. I was beating	Uñ māḥḍā māḥḍā māḥḍā	Uñ māḥḍā māḥḍā māḥḍā	Uñ māḥḍā māḥḍā māḥḍā
187. I had beaten	Āhu māḥḍā māḥḍā māḥḍā	Āhu māḥḍā māḥḍā māḥḍā	Āhu māḥḍā māḥḍā māḥḍā
188. I may beat	Āhu māḥḍā māḥḍā māḥḍā	Āhu māḥḍā māḥḍā māḥḍā	Āhu māḥḍā māḥḍā māḥḍā
189. I shall beat	Āhu māḥḍā māḥḍā māḥḍā	Āhu māḥḍā māḥḍā māḥḍā	Āhu māḥḍā māḥḍā māḥḍā
190. They will beat	Uñ māḥḍā māḥḍā māḥḍā	Uñ māḥḍā māḥḍā māḥḍā	Uñ māḥḍā māḥḍā māḥḍā
191. He will beat	Uñ māḥḍā māḥḍā māḥḍā	Uñ māḥḍā māḥḍā māḥḍā	Uñ māḥḍā māḥḍā māḥḍā
192. We shall beat	Āhu māḥḍā māḥḍā māḥḍā	Āhu māḥḍā māḥḍā māḥḍā	Āhu māḥḍā māḥḍā māḥḍā
193. You will beat	Ḥāhu māḥḍā māḥḍā māḥḍā	Ḥāhu māḥḍā māḥḍā māḥḍā	Ḥāhu māḥḍā māḥḍā māḥḍā
194. They will beat	Uñ māḥḍā māḥḍā māḥḍā	Uñ māḥḍā māḥḍā māḥḍā	Uñ māḥḍā māḥḍā māḥḍā
195. I should beat	1. Āhu māḥḍā māḥḍā māḥḍā. 2. Āhu māḥḍā māḥḍā māḥḍā. 3. Āhu māḥḍā māḥḍā māḥḍā.	1. Āhu māḥḍā māḥḍā māḥḍā. 2. Āhu māḥḍā māḥḍā māḥḍā. 3. Āhu māḥḍā māḥḍā māḥḍā.	Āhu māḥḍā māḥḍā māḥḍā

Sarāki (Ranchi)	South-Western Bengali.	Northern Bengali of Duangepore	Chākṃā	English
Mārtē . . .	Mārte, mārā . . .	Māribā . . .	lārtē . . .	176 To beat (pose)
Mārtē . . .	Mārte . . .	Mārte . . .	lārtē . . .	177 Beating (triple)
Māryār, mārikan . . .	Māryā pēlā . . .	Māri-hēne . . .	lāri-nyāy . . .	178 Having
Mui mārchhū . . .	Mui māri . . .	Mui mārā . . .	lūi māran . . .	179 I beat
Tūi mārchhus . . .	Tui maru . . .	Tui māris . . .	ui māras . . .	180 Thou beat
U mārchhē . . .	Sē mārē, tin māran . . .	Āy mārē . . .	ē mārē . . .	181 He beats
Hāmra mārchhu . . .	Mōr-mēne māri . . .	Hāmra māri . . .	āmri māri . . .	182 We beat
Tōrā mārchha . . .	Tamār-mēne māra . . .	Tamrah mārēn . . .	ūmi māra . . .	183 You beat
Ōrā mārchhēn . . .	Tār-mēne mārē . . .	Amrah mārē . . .	ārā mārē . . .	184 They beat
Mūi māri rahū . . .	Mui mārchchhūi . . .	Mui māichhūi . . .	lūi mārgyan . . .	185 I beat (
Tūi māri rahis . . .	Tui mārchchhūi . . .	Tui māichhūi . . .	ūi mārgyas . . .	186 Thou <i>Tense</i> )
U māri rahē . . .	Sē mārchchhūi, tin mārchchhūi. mārē.	Ay māichhūi . . .	ē mārgyē . . .	187 He beat (
Hāmra māri rahi . . .	Monne mārchchhūi . . .	Hāmra māichhūi . . .	mi margēi . . .	188 We beat (
Tōrā māri raha . . .	Tonne mārchchhūi, tomāne mārchchhūi	Tamrah māichhūi-lēn . . .	ārā mārgyan . . .	189 You beat (
Ōrā māri rāhēn . . .	Tāne mārchchhūi, tāne mārchchhūi	Amrah māichhūi . . .	ārā mārgyan . . .	190 They beat
Mui māri rahichhū . . .	Mui māri-thi . . .	Mui mārēchhā . . .	ui māranar . . .	191 I am beat
Mui mārtē rahū . . .	Mui mārchhūi . . .	Mui mārēchhūi . . .	ui māryyan . . .	192 I was :
Mui māryāchhū . . .	Mui mārchhūi . . .	Mui mārēchhā . . .	ui māryyan . . .	193 I had '
Mui mārtē pārū . . .	Mui mārte pāri . . .	Mui māribā pārā . . .	ui māri pāran . . .	194 I may .
Mui mārim . . .	Mui mārē . . .	Mui mārim . . .	ui mārim . . .	195 I shall k
Tūi mārē . . .	Tui mārē . . .	Tui māribu . . .	ūi mārē . . .	196 Thou wil
U mārēk . . .	Sē mārē, tin mārē . . .	Ay mārē . . .	ē mārē . . .	197 He will :
Hāmru mārē . . .	Monne mārē . . .	Hāmra mārim . . .	mi māriban . . .	198 We :
Tōrā mārē . . .	Tonne mārē, tomāne mārē.	Tamrah māribēn . . .	ārā māribāk . . .	199 You ,, '
Ōrā mārēn . . .	Tāne mārē . . .	Amrah māribē . . .	ārā māribāk . . .	200 They w
Mui mārtū . . .	Mui mārte pāri . . .	Mōk māribā habe . . .	ui mārim . . .	201 I should

English.	Bengal Standard (Transliteration).	Bengal Colloquial (Phonetic Transcription).	Western Bengal (Maabhum).
202 I am beaten . . .	Āmūko māro; āmūko māriḷo; āmūko māriyāchho.	Āmūko māro; āmūko māḷlo; āmūkō morecho.	Āmā-kō piṭēchhō . . .
203. I was beaten . . .	Āmūko māriyāchhilo . . .	Āmūko morechhilo . . .	Āmā-kō piṭēchhilo . . .
204. I shall be beaten . . .	Āmūko māribo . . .	Āmūko māṛbo . . .	Āmā-kē piṭibō . . .
205. I go . . .	Āmi jāi . . .	Āmi jāi . . .	Āmi jāi . . .
206. Thou goest . . .	Tūi jāis, tami jāo, āp <sup>n</sup> i jān	Tūi jāsi, tami jāo, āpni jān	Tumi, Tūi jāo . . .
207 He goes . . .	Sē jāy, tini jān . . .	Shē jāē, tini jān . . .	Sē jāchhechhē, Tini jāchchē . . .
208 We go . . .	Ām <sup>r</sup> ā jāi . . .	Āmra jāi . . .	Āmrā jāy . . .
209 You go . . .	Tom <sup>r</sup> ā jāo . . .	Tomrā jāo . . .	Tomrā jāo . . .
210. They go . . .	Tāhārā jāy . . .	Tārā jāē . . .	Tāhārā jāitēchhē . . .
211 I went . . .	Āmi gelām, āmi giyāchhlulām	Āmi golam, āmi gechlulum	Āmi gēchhuli . . .
212. Thou wentest . . .	Tūi gel, tami gele, tni giyāchhlili, tami giyāchhlilo	Tūi geli, tami gēlo; tūi gechlili, tami gechlilo	Tumi, Tūi, gēchhili . . .
213 He went . . .	Se gele, tni gelen, se giyāchhlila, tni giyāchhlila.	Shē gēlo, shē gechlilo, tni gēlen, tni gechlilon	Sē, Tini, gēlchhē, gēlchhila
214 We went . . .	Ām <sup>r</sup> ā gelām, ām <sup>r</sup> ā giyāchhlilām.	Āmrā gelum, āmrā gechlulum.	Āmrā gēchhili . . .
215 You went . . .	Tom <sup>r</sup> ā gele, tom <sup>r</sup> ā giyāchhlilo	Tomrā gēle, tomrā gechlilo	Tomrā gēlchhilo . . .
216 They went . . .	Tāhārā gola, tāhārā giyāchhlila	Tārā gēlo, tārā gechlilo . . .	Tārā gēlchhila . . .
217 Go (Imperativo) . . .	Jā, jāo, jān . . .	Jā, jāo, jān . . .	Jāo . . .
218 Going (Present Participle). . .	Jāto . . .	Joto . . .	Jāitēchhē . . .
219 Gone . . .	Giyā . . .	Go . . .	Gēlchhē . . .
220 What is your name ? . . .	Tor or tomār or āp <sup>n</sup> ār nām ki ?	Tor or tomār or āpār nām ki ?	Tumār nām ki ? . . .
221 How old is this horse ? . . .	Ē ghōṛār bayas kata ? . . .	Ē ghōṛār bōyesh kōto ? . . .	Ē ghōṛār bayas kata ? . . .
222 How far is it from here to Kashmir ? . . .	Ēkhān hātē Kāsmir kata dūr ?	Ēkhān thoke Kāsmir kōto dūr ?	Ēkhān hātē Kāsmir kata dūr ? . . .
223 How many sons are there in your father's house ? . . .	Tōmār pitār bātē kay jan putra santān āchhe ?	Tomār bāpēr bārī-te kō jon chhele āche ?	Tōmār bāpēr gharē katā chhēlē āchhē ? . . .
224 I have walked a long way to-day . . .	Adya āmi anēk dūr hātīyāchhi or beṛīyāchhi	Āmi āj anēk dūr hētachi or beṛīchi	Āmi āj bahut dūr bulēchhi . . .
225 The son of my uncle is married to his sister . . .	Tāhār bhaginir sahit āmār khurtata bhāyer (son of father's younger brother) vivāha hūiyāchhe	Tār bōner shange āmār khurtato bhāier be or bio hoyeche	Āmār khurār bētār tār bōnēr sangē bhā hāichhē . . .
226 In the house is the saddle of the white horse . . .	Śādā ghōṛār jin bārī-te āchhe	Shādā ghōṛār jin bārī-te āche	Dhāb ghōṛār khagur gharē āchhē . . .

Name	Address	City	State	Occupation
J. H. Smith	123 Main St	Chicago	Ill.	Teacher
M. A. Jones	456 Elm St	New York	N.Y.	Engineer
W. B. Brown	789 Oak St	Los Angeles	Calif.	Doctor
A. C. White	101 Pine St	San Francisco	Calif.	Lawyer
R. D. Green	202 Cedar St	Philadelphia	Penn.	Merchant
L. E. Black	303 Birch St	Boston	Mass.	Artist
H. F. Gray	404 Spruce St	Washington	D.C.	Politician
G. I. King	505 Willow St	Portland	Maine	Farmer
K. J. Lee	606 Ash St	San Diego	Calif.	Scientist
P. M. Hall	707 Hickory St	Indianapolis	Ind.	Businessman
Q. N. Young	808 Sycamore St	Seattle	Wash.	Writer
S. O. Baker	909 Magnolia St	Denver	Colo.	Architect
T. P. Miller	1010 Poplar St	St. Louis	Mo.	Historian
U. Q. Wilson	1111 Chestnut St	San Antonio	Texas	Musician
V. R. Moore	1212 Walnut St	San Jose	Calif.	Engineer
W. S. Taylor	1313 Elm St	Phoenix	Ariz.	Journalist
X. T. Anderson	1414 Maple St	Portland	Ore.	Actor
Y. U. Jackson	1515 Oak St	San Francisco	Calif.	Composer
Z. V. White	1616 Pine St	Los Angeles	Calif.	Dancer
AA. W. Brown	1717 Cedar St	Chicago	Ill.	Designer
AB. X. Green	1818 Birch St	New York	N.Y.	Writer
AC. Y. Black	1919 Spruce St	Los Angeles	Calif.	Artist
AD. Z. Gray	2020 Ash St	San Francisco	Calif.	Designer
AE. AA. King	2121 Willow St	San Diego	Calif.	Designer
AF. AB. Lee	2222 Hickory St	San Antonio	Texas	Designer
AG. AC. Hall	2323 Sycamore St	San Jose	Calif.	Designer
AH. AD. Young	2424 Magnolia St	San Diego	Calif.	Designer
AI. AE. Moore	2525 Poplar St	San Antonio	Texas	Designer
AJ. AF. Taylor	2626 Walnut St	San Jose	Calif.	Designer
AK. AG. Anderson	2727 Elm St	San Diego	Calif.	Designer
AL. AH. Jackson	2828 Maple St	San Antonio	Texas	Designer
AM. AI. White	2929 Pine St	San Jose	Calif.	Designer
AN. AJ. Brown	3030 Cedar St	San Diego	Calif.	Designer
AO. AK. Green	3131 Birch St	San Antonio	Texas	Designer
AP. AL. Black	3232 Spruce St	San Jose	Calif.	Designer
AQ. AM. King	3333 Ash St	San Diego	Calif.	Designer
AR. AN. Lee	3434 Willow St	San Antonio	Texas	Designer
AS. AO. Hall	3535 Sycamore St	San Jose	Calif.	Designer
AT. AP. Young	3636 Magnolia St	San Diego	Calif.	Designer
AU. AQ. Moore	3737 Poplar St	San Antonio	Texas	Designer
AV. AR. Taylor	3838 Walnut St	San Jose	Calif.	Designer
AW. AS. Anderson	3939 Elm St	San Diego	Calif.	Designer
AX. AT. Jackson	4040 Maple St	San Antonio	Texas	Designer
AY. AV. White	4141 Pine St	San Jose	Calif.	Designer
AZ. AW. Brown	4242 Cedar St	San Diego	Calif.	Designer
BA. AX. Green	4343 Birch St	San Antonio	Texas	Designer
BB. AY. Black	4444 Spruce St	San Jose	Calif.	Designer
BC. AZ. King	4545 Ash St	San Diego	Calif.	Designer
BD. BA. Lee	4646 Willow St	San Antonio	Texas	Designer
BE. BB. Hall	4747 Sycamore St	San Jose	Calif.	Designer
BF. BC. Young	4848 Magnolia St	San Diego	Calif.	Designer
BG. BD. Moore	4949 Poplar St	San Antonio	Texas	Designer
BH. BE. Taylor	5050 Walnut St	San Jose	Calif.	Designer
BI. BF. Anderson	5151 Elm St	San Diego	Calif.	Designer
BJ. BG. Jackson	5252 Maple St	San Antonio	Texas	Designer
BK. BH. White	5353 Pine St	San Jose	Calif.	Designer
BL. BI. Brown	5454 Cedar St	San Diego	Calif.	Designer
BM. BJ. Green	5555 Birch St	San Antonio	Texas	Designer
BN. BK. Black	5656 Spruce St	San Jose	Calif.	Designer
BO. BL. King	5757 Ash St	San Diego	Calif.	Designer
BP. BM. Lee	5858 Willow St	San Antonio	Texas	Designer
BQ. BN. Hall	5959 Sycamore St	San Jose	Calif.	Designer
BR. BO. Young	6060 Magnolia St	San Diego	Calif.	Designer
BS. BP. Moore	6161 Poplar St	San Antonio	Texas	Designer
BT. BQ. Taylor	6262 Walnut St	San Jose	Calif.	Designer
BU. BR. Anderson	6363 Elm St	San Diego	Calif.	Designer
BV. BS. Jackson	6464 Maple St	San Antonio	Texas	Designer
BW. BT. White	6565 Pine St	San Jose	Calif.	Designer
BX. BV. Brown	6666 Cedar St	San Diego	Calif.	Designer
BY. BW. Green	6767 Birch St	San Antonio	Texas	Designer
BZ. BX. Black	6868 Spruce St	San Jose	Calif.	Designer
CA. BY. King	6969 Ash St	San Diego	Calif.	Designer
CB. CZ. Lee	7070 Willow St	San Antonio	Texas	Designer
CC. CA. Hall	7171 Sycamore St	San Jose	Calif.	Designer
CD. CB. Young	7272 Magnolia St	San Diego	Calif.	Designer
CE. CC. Moore	7373 Poplar St	San Antonio	Texas	Designer
CF. CD. Taylor	7474 Walnut St	San Jose	Calif.	Designer
CG. CE. Anderson	7575 Elm St	San Diego	Calif.	Designer
CH. CF. Jackson	7676 Maple St	San Antonio	Texas	Designer
CI. CH. White	7777 Pine St	San Jose	Calif.	Designer
CJ. CI. Brown	7878 Cedar St	San Diego	Calif.	Designer
CK. CJ. Green	7979 Birch St	San Antonio	Texas	Designer
CL. CK. Black	8080 Spruce St	San Jose	Calif.	Designer
CM. CL. King	8181 Ash St	San Diego	Calif.	Designer
CN. CM. Lee	8282 Willow St	San Antonio	Texas	Designer
CO. CN. Hall	8383 Sycamore St	San Jose	Calif.	Designer
CP. CO. Young	8484 Magnolia St	San Diego	Calif.	Designer
CQ. CP. Moore	8585 Poplar St	San Antonio	Texas	Designer
CR. CQ. Taylor	8686 Walnut St	San Jose	Calif.	Designer
CS. CR. Anderson	8787 Elm St	San Diego	Calif.	Designer
CT. CS. Jackson	8888 Maple St	San Antonio	Texas	Designer
CU. CT. White	8989 Pine St	San Jose	Calif.	Designer
CV. CU. Brown	9090 Cedar St	San Diego	Calif.	Designer
CV. CU. Moore	9191 Birch St	San Antonio	Texas	Designer
CV. CU. Taylor	9292 Spruce St	San Jose	Calif.	Designer
CV. CU. Anderson	9393 Ash St	San Diego	Calif.	Designer
CV. CU. Jackson	9494 Willow St	San Antonio	Texas	Designer
CV. CU. White	9595 Sycamore St	San Jose	Calif.	Designer
CV. CU. Brown	9696 Magnolia St	San Diego	Calif.	Designer
CV. CU. Green	9797 Poplar St	San Antonio	Texas	Designer
CV. CU. Black	9898 Walnut St	San Jose	Calif.	Designer
CV. CU. King	9999 Elm St	San Diego	Calif.	Designer
CV. CU. Lee	10101 Maple St	San Antonio	Texas	Designer
CV. CU. Hall	10202 Pine St	San Jose	Calif.	Designer
CV. CU. Young	10303 Cedar St	San Diego	Calif.	Designer
CV. CU. Moore	10404 Birch St	San Antonio	Texas	Designer
CV. CU. Taylor	10505 Spruce St	San Jose	Calif.	Designer
CV. CU. Anderson	10606 Ash St	San Diego	Calif.	Designer
CV. CU. Jackson	10707 Willow St	San Antonio	Texas	Designer
CV. CU. White	10808 Sycamore St	San Jose	Calif.	Designer
CV. CU. Brown	10909 Magnolia St	San Diego	Calif.	Designer
CV. CU. Green	11010 Poplar St	San Antonio	Texas	Designer
CV. CU. Black	11111 Walnut St	San Jose	Calif.	Designer
CV. CU. King	11212 Elm St	San Diego	Calif.	Designer
CV. CU. Lee	11313 Maple St	San Antonio	Texas	Designer
CV. CU. Hall	11414 Pine St	San Jose	Calif.	Designer
CV. CU. Young	11515 Cedar St	San Diego	Calif.	Designer
CV. CU. Moore	11616 Birch St	San Antonio	Texas	Designer
CV. CU. Taylor	11717 Spruce St	San Jose	Calif.	Designer
CV. CU. Anderson	11818 Ash St	San Diego	Calif.	Designer
CV. CU. Jackson	11919 Willow St	San Antonio	Texas	Designer
CV. CU. White	12020 Sycamore St	San Jose	Calif.	Designer
CV. CU. Brown	12121 Magnolia St	San Diego	Calif.	Designer
CV. CU. Green	12222 Poplar St	San Antonio	Texas	Designer
CV. CU. Black	12323 Walnut St	San Jose	Calif.	Designer
CV. CU. King	12424 Elm St	San Diego	Calif.	Designer
CV. CU. Lee	12525 Maple St	San Antonio	Texas	Designer
CV. CU. Hall	12626 Pine St	San Jose	Calif.	Designer
CV. CU. Young	12727 Cedar St	San Diego	Calif.	Designer
CV. CU. Moore	12828 Birch St	San Antonio	Texas	Designer
CV. CU. Taylor	12929 Spruce St	San Jose	Calif.	Designer
CV. CU. Anderson	13030 Ash St	San Diego	Calif.	Designer
CV. CU. Jackson	13131 Willow St	San Antonio	Texas	Designer
CV. CU. White	13232 Sycamore St	San Jose	Calif.	Designer
CV. CU. Brown	13333 Magnolia St	San Diego	Calif.	Designer
CV. CU. Green	13434 Poplar St	San Antonio	Texas	Designer
CV. CU. Black	13535 Walnut St	San Jose	Calif.	Designer
CV. CU. King	13636 Elm St	San Diego	Calif.	Designer
CV. CU. Lee	13737 Maple St	San Antonio	Texas	Designer
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CV. CU. Brown	14545 Magnolia St	San Diego	Calif.	Designer
CV. CU. Green	14646 Poplar St	San Antonio	Texas	Designer
CV. CU. Black	14747 Walnut St	San Jose	Calif.	Designer
CV. CU. King	14848 Elm St	San Diego	Calif.	Designer
CV. CU. Lee	14949 Maple St	San Antonio	Texas	Designer
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CV. CU. Black	15959 Walnut St	San Jose	Calif.	Designer
CV. CU. King	16060 Elm St	San Diego	Calif.	Designer
CV. CU. Lee	16161 Maple St	San Antonio	Texas	Designer
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CV. CU. Young	16363 Cedar St	San Diego	Calif.	Designer
CV. CU. Moore	16464 Birch St	San Antonio	Texas	Designer
CV. CU. Taylor	16565 Spruce St	San Jose	Calif.	Designer
CV. CU. Anderson	16666 Ash St	San Diego	Calif.	Designer
CV. CU. Jackson	16767 Willow St	San Antonio	Texas	Designer
CV. CU. White	16868 Sycamore St	San Jose	Calif.	Designer
CV. CU. Brown	16969 Magnolia St	San Diego	Calif.	Designer
CV. CU. Green	17070 Poplar St	San Antonio	Texas	Designer
CV. CU. Black	17171 Walnut St	San Jose	Calif.	Designer
CV. CU. King	17272 Elm St	San Diego	Calif.	Designer
CV. CU. Lee	17373 Maple St	San Antonio	Texas	Designer
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CV. CU. Young	17575 Cedar St	San Diego	Calif.	Designer
CV. CU. Moore	17676 Birch St	San Antonio	Texas	Designer
CV. CU. Taylor	17777 Spruce St	San Jose	Calif.	Designer
CV. CU. Anderson	17878 Ash St	San Diego	Calif.	Designer
CV. CU. Jackson	17979 Willow St	San Antonio	Texas	Designer
CV. CU. White	18080 Sycamore St	San Jose	Calif.	Designer
CV. CU. Brown	18181 Magnolia St	San Diego	Calif.	Designer
CV. CU. Green	18282 Poplar St	San Antonio	Texas	Designer
CV. CU. Black	18383 Walnut St	San Jose	Calif.	Designer
CV. CU. King	18484 Elm St	San Diego	Calif.	Designer
CV. CU. Lee	18585 Maple St	San Antonio	Texas	Designer
CV. CU. Hall	18686 Pine St	San Jose	Calif.	Designer
CV. CU. Young	18787 Cedar St	San Diego	Calif.	Designer
CV. CU. Moore	18888 Birch St	San Antonio	Texas	Designer
CV. CU. Taylor	18989 Spruce St	San Jose	Calif.	Designer
CV. CU. Anderson	19090 Ash St	San Diego	Calif.	Designer
CV. CU. Jackson	19191 Willow St	San Antonio	Texas	Designer
CV. CU. White	19292 Sycamore St	San Jose	Calif.	Designer
CV. CU. Brown	19393 Magnolia St	San Diego	Calif.	Designer
CV. CU. Green	19494 Poplar St	San Antonio	Texas	Designer
CV. CU. Black	19595 Walnut St	San Jose	Calif.	Designer
CV. CU. King	19696 Elm St	San Diego	Calif.	Designer
CV. CU. Lee	19797 Maple St	San Antonio	Texas	Designer
CV. CU. Hall	19898 Pine St	San Jose	Calif.	Designer
CV. CU. Young	19999 Cedar St	San Diego	Calif.	Designer
CV. CU. Moore	20000 Birch St	San Antonio	Texas	Designer





Sarāli (Ranchi)	South-Western Bengal	Northern Bengal of Dinagepore	Chākmā.	English
Uhār pithē jun rākhi dē .	Pālān-tā tār pithē bherā d'ā	Ar pithit jun-tā dē . .	man tār pidat dē .	227 Put the saddle upon back
Mui uhār bētā chhāwā-kē bējāi sātīyāichhū	Tār pō-kē mui bhōt-gā bēt murā māchchū	Mui ar bētā bahut bāyī māichhā	[ui tā pwā hvā-rē bhālūkkwā bāri mārj yan	228 I have beaten his with many stripes
U ai pāhārēr uparē garū charāchhē	Sē pāhārēr uprē garū charāy-th'ā	Āy pāhārēr uparat garū charāchhe	ē murā upurē garū charār	229 He is grazing cattle the top of the hill
U ai gāchhēr talē čk ghorār uparē basivāchhū	Sē gāchh talāy gharār uprē bussē	Āy ōi gāchhēr talāt čk-tā ghārār upar basi āchhe	ē ai gāchchwā talē ghōrā upurē bai āgč	230 He is sitting on a hill under that tree
Uhār bahur lēk uhār bhāi ūch āchhē	Tār bhāi tār bōnēr chāite dhēngā	Ar bhāi ar bahinēr chāhē ūchā	ār bhēitār bhana-tun ajal	231 His brother is taller than his sister
Uhār dām dui tākā āt ānā .	Ōu-tār dām or mullī arāi tākā	Ar-tār dām arāi tākā .	bār dām dui tē nā ar ādā	232 The price of that is two rupees and a half
Ar chhōtā gharē mūr bābā rahēlā.	Mūr bāp u kochchā ghattār bhutrē thāy	Mūr bāp ar chhōtā gharat thākē	a bāp ai chukan gharānat thākē.	233 My father lives in a small house
Ēi tākā nā kē dē . .	Tāk-kē ēu tākā-tā d'ā	Āk ēi tākā-tā dē . .	i tēnā-bwā tārē dya .	234 Give this rupee to him
Uhār thun lēk u tākā-gilā mlē	Tār pās-nu sēn tākā-gā l'ā mlē	Ar-thē-hātē tākā-gulā nē .	i tēnā-gun tāt-tun la .	235 Take those rupees from him.
Uhā kē bēs rakam pit ar danyē bādh.	Tāk-kē khub-matē or khub-sē mār, ar darā diy'ā b'ānd'ā p'al.	Āk khub mār ar ak dari diyā bāndh.	ā-rē gamari mārā ar dari di bāna	236 Beat him well and bind him with ropes
Kuā-lēk pāni uthāo .	Kūā-nu pāni tul . .	Kuā hātē jal uthā . .	wā-tun pāni tul	237 Draw water from the well.
Mūr āgu bāl . . .	Mūr āgu āgu cha . .	Mor āgat jā . . .	a āgē hāt . . .	238 Walk before me.
Kā- chhāwā tōr pēchhu pēchhu āschhē	Kār'hā par'āk tōr pēchhu pēchhu āsē-ghyā ?	Tōr pēchhat kār chhōwā āisēchhe ?	a p'jēdikā p'wā ējēr ?	239 Whose boy comes here you?
Kā- thirē ntā tūi kuni rahis	A-tā tu kār pās-nu k .	Ar-tā kuni chhūn ?	ā tai kāttun kinnyas ?	240 From whom did you buy that?
Ēi gār ēk dōkandār thin .	Čār ēk-lōk dākānār pās-nu	Gārēr ēk jan dōkānī-thē-hā'ā	i ādāmar ēk dākān-āra-tun.	241 From a shopkeeper in the village